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POPULAR ANTIQUITIES OF GREAT BRITAIN.

IN THREE VOLUMES.

VOL. I.

The Impreſſion of this Book is limited to 350 *Copies, of which* 50 *are on Large Paper.*

WHITTINGHAM AND WILKINS.

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POPULAR ANTIQUITIES OF GREAT BRITAIN

COMPRISING NOTICES OF THE MOVEABLE AND IMMOVEABLE FEASTS, CUSTOMS, SUPERSTITIONS AND AMUSEMENTS PAST AND PRESENT.

EDITED FROM THE MATERIALS COLLECTED BY

JOHN BRAND F.S.A.

WITH VERY LARGE CORRECTIONS AND ADDITIONS

BY W. CAREW HAZLITT.

With a New and Copious Index.

VOLUME THE FIRST.— THE CALENDAR.

LONDON
JOHN RUSSELL SMITH
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1870

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PREFACE.

THE author of the book,[1] on which the preſent work is baſed, left the MS. at his death in a ſtate wholly unfit for the preſs; nor was it till ſeveral years afterwards, that Mr., afterwards Sir Henry Ellis, having arranged the materials to a certain extent, gave Brand's "Popular Antiquities" to the world.[2] I believe that I am perfectly within the truth, when I characterize thoſe two volumes as being one of the worſt edited publications in the entire range of our literature.

The obſervation ſeems to apply with equal force to the original quarto and later octavo editions of the "Popular Antiquities;" that whole pages are fruitleſsly occupied by paſſages extracted either from books with which every one is familiar, ſuch as Herrick's "Heſperides," or from books with which ſcarcely any body could be tempted to become acquainted, ſuch as Naogeorgus and Hoſpinian. It is no exaggeration to ſay, that in all the preceding editions of this work, fifty or

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[1] The Rev. John Brand, M.A., F.S.A. This gentleman's precurſor in the ſame field of inquiry had been the Rev. Henry Bourne, who publiſhed his "Antiquitates Vulgares," at Newcaſtle in 1725, 8vo. Brand enlarged this, and produced a new edition, Newcaſtle, 1777, 8vo.; reprinted, 1810, 8vo.

[2] The full title of Brand's enlargement of his own augmented edition of Bourne's book is: "Obſervations on Popular Antiquities: Illuſtrating the Origin of our Vulgar Cuſtoms, Ceremonies and Superſtitions. By John Brand, M.A., Fellow and Secretary of the Society of Antiquaries of London: Arranged and Reviſed, with additions, by Henry Ellis, F.R.S. Sec. S. A. Keeper of the Manuſcripts in the Britiſh Muſeum." London, 1813, 4to. 2 vols. Reprinted in 1841 and 1849, 3 vols. 8vo, with a few additions of not very great conſequence.

ſixty pages are taken up by excerpta from Googe's Naogeorgus, dragged in by the head and ſhoulders, and at beſt illuſtrating, not Engliſh, but foreign uſages. Again, an enormous ſpace is waſted without any demonſtrable reſult in the rehearſal, twenty or thirty times over, of drawn-out title-pages belonging to books, even of no peculiar rarity or importance, which Brand had occaſion to conſult and to cite. In the third place, the relative value and weight of authorities conſtitute a point on which Brand and his editors do not ſeem to have thought it worth while to beſtow much attention. St. Auguſtine and the Britiſh Apollo, Mr. Douce and Poor Robin, are coupled together; and ſo far as we can tell, one may be as good as the other.

It was the conſideration of this triple weakneſs in a book, of which the worth, with more methodical handling, would have been unqueſtionably very great,—combined with the innumerable diſcoveries in folk-lore and popular archæology made ſince Brand's and Ellis's time,—which prompted me ſome years ſince to attempt ſomething in the way of re-arrangement, digeſtion, and amplification.

I have been, however reluctantly, compelled to take the fabric built by the late Sir Henry Ellis out of Brand's raw material almoſt entirely to pieces, and to reconſtruct it to the beſt of my power. Part of my buſineſs has been to bring together under one head notices of cuſtoms or ſuperſtitions ſcattered up and down; and, again, while I lifted up notes into the text, to throw down portions of the text into the notes. Brand, it is to be borne in mind, died without ſeeing his work through the preſs, or even reviſing it finally for publication. If it had not been ſo, I ſhould have ſcrupled to prune with ſo free a hand theſe volumes, to change the ſtructure of ſentences, and to tranſpoſe paragraphs and ſections. But I felt that, under the peculiar circumſtances, I was inflicting no ſpecial wrong on the author who, if he had been ſpared, would perhaps, on reconſideration, have introduced ſome at leaſt of the improvements upon which I have now ventured.

The main difficulty in this caſe appeared to be, not in *collecting*, but in *ſelecting*. The materials already before me, and others by which I found myſelf ſurrounded, were ſo vaſt in quantity and in variety that, in making a choice, it was poſſible to accept only thoſe which ſtruck me as being of eſſential intereſt and undoubted relevance. Some of the

queſtions of folk-lore, moreover, which turned more particularly on proverbs, I had treated at ſuch length as appeared deſirable in "Engliſh Proverbs and Proverbial Phraſes;"[1] and the completion of "Lancaſhire Folk-Lore"[2] by Mr. Harland and Mr. Wilkinſon, fortunately enabled me to dwell leſs on that particular branch of the ſubject, ſo affording more room to other matters which called imperatively for notice. It muſt be remarked generally, however, that the major part of the ſuperſtitions and legendary ſtories or traditions recorded in the volume in queſtion, are common to other diſtricts, the details ſometimes, however, varying ſlightly.[3]

With reſpect to the ADDITIONS, it is obvious enough that they might have been extended indefinitely; but, in the firſt place, I was reluctant on the ſcore of expenſe, where the riſk was wholly my own, to increaſe the bulk of the work beyond reaſonable proportions; and ſecondly, I was averſe from an unfair encroachment on the labours of others. It was rendering a queſtionable ſervice to letters and archæology, in my opinion, to reproduce ſubſtantially or otherwiſe what was to be found already as well (or better) put in volumes of common occurrence, ſuch as Hone and Strutt. I confeſs that I preferred to leave the work left to us by Hone unmoleſted; and the national ſports of England form in themſelves ſo large and ſpecial a ſubject that, if any freſh attempt ſhould be made to illuſtrate them, the pages of Strutt, rather than thoſe of Brand, ought to be adopted as a baſis.

To root out completely what I muſt be permitted to term the original *Brand leaven* from theſe volumes, has proved a much heavier and more delicate taſk than I at all foreſaw in ſtarting. The utter chaos, in which I found that the book had been left by its author and editors, almoſt ſet at defiance my moſt ſtrenuous efforts to introduce into it a fair meaſure of lucidity and compactneſs; and in the earlier ſheets, I played the pruner's part too daintily and forbearingly. In the portion

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[1] London, John Ruſſell Smith, 1869, 8vo. pp. 540. Only 350 copies printed.

[2] London, 1867, 8vo.

[3] A book to be recommended to thoſe who feel an intereſt in ſuperſtitions and miracles, in all countries and ages, is M. Salverte's "Des Sciences Occultes," 1843, 8vo. In its ſcope and object this admirable work falls a little outſide the preſent inquiry; but collaterally it is of value, and merits an attentive peruſal.

ſubſequent to p. 128 of the firſt volume, I have aimed at a more thorough rearrangement and digeſt of the Antiquities, and have multiplied my own additions and corrections, of courſe from the lateſt as well as the beſt authorities, to take the place of the obſolete, erroneous, or redundant matter thus ſuperſeded. The preſent edition contains therefore a text diligently reviſed, purified from countleſs miſtakes, and raiſed (ſo far as it lay in me) to the exiſting ſtandard of knowledge. A compariſon between it and any (or all) of the antecedent impreſſions will ſhew how little has been ſuppreſſed of real conſequence (nothing to my knowledge), and how much has been incorporated.

The late Sir Henry Ellis, in the Preface which he wrote to the edition of 1813, took occaſion to obſerve, that by comparing Mr. Brand's extracts with the books from which they had been derived, he had rendered theſe illuſtrations much more accurate. Under all the circumſtances, I ſhall content myſelf with remarking, as to this part of the ſubject, that I found the paſſages quoted by Brand in the printed text of 1813, for the moſt part, in a very corrupt and unſatisfactory ſtate, and was under the neceſſity of collating hundreds of theſe extracts *over again*,—not an eaſy or light taſk in many caſes, ſince the works in which they occurred were often of conſiderable rarity, and not to be found on the ſhelves of the Britiſh Muſeum.

Still, whatever is to be ſaid of Sir Henry Ellis's editorial performance, ſo far as the *firſt volume* is concerned, he appears to have ſurrendered himſelf towards the end to ſheer deſpair, and to have left the matter ſelected for the ſecond and concluding diviſion of the work in ſomething like its original unwrought ſtate; ſo that when I came to this, the prior part, which before ſeemed to be involved in very conſiderable confuſion, looked in retroſpect orderly and methodical by compariſon. I confeſs that my own perſuaſion is, after all, that I have paid too much reſpect to the original text, and that, in ſpite of the wholeſale eliminations of good-for-nothing matter which have been made, pages upon pages more might have been expunged without the ſlighteſt diſadvantage to the work or to the public. To ſay the truth, on a final reviſion of theſe volumes for preſs, I took the reſponſibility of paſſing the pen through a conſiderable quantity of matter, which had been retained from an unwillingneſs to diſturb Ellis's arrangement to

a greater extent than ſeemed abſolutely neceſſary, but which, in ſober earneſt, was *utterly valueleſs in every reſpect*.

I had intended at firſt to have reprinted Brand's Preface, dated 1795, but after repeated peruſals of it, and the moſt mature reflection, I decided upon excluding the fifteen quarto pages on which it is contained, inaſmuch as it really ſeemed to me that, from beginning to end, it preſented no feature of importance.

My beſt acknowledgments are due to Mr. Thomas Q. Couch, of Bodmin, who kindly placed at my diſpoſal ſome of his curious and intereſting Collectanea for Eaſt Cornwall; to Mr. F. J. Furnivall, M.A., who pointed out to me, from time to time, whatever he thought might prove ſerviceable; and to Mr. H. B. Wheatley, who contributed additions to the ſection on "Pel-Mel." To Mr. Joſeph Lilly, of New Street, and to Mr. F. S. Ellis, of King Street, Covent Garden, I am indebted for the means of collating a large number of the quotations ſcattered through the preſent volumes with the originals.

W. C. H.

Kenſington,
November 1, 1869.

Obſervations on Popular Antiquities.

New Year's Eve.

[" Alle that take hede to dyſmal dayes, or uſe nyce obſervaunces in the newe moone, or *in the new yere, as ſetting of mete or drynke, by nighte on the benche, to fede Alholde or Gobelyn.*"—Dives and Pauper, 1493.

" The kyng to morrow ſchal ete here,
He and alle hys men,
Ever one of us and one of them,
To geder ſchal ſitte at the mete,
And when they haue almoſt y-ete,
I wole ſay waſſayle to the kyng,
And ſle hym with oute any le[s]yng—"
Old Chronicle, quoted by Warton.]

THERE was an ancient cuſtom, which is yet retained in many places, on New Year's Eve: young women went about with a Waſſail Bowl of ſpiced ale[1], with ſome ſort of verſes that were ſung by them as they went from door to door. Waſſail is derived from the Anglo-Saxon Væ Þæl, *be in health.* It were unneceſſary to add, that they accepted little preſents on the occaſion from the houſes at which they ſtopped to pay this annual congratulation.

Selden, in his " Table-Talk," ſays: " The Pope in ſending Relicks to

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[1] " *The Waſſel Bowl,*" ſays Warton (edit. of Milton's Poems, 1785, p. 51) " is Shakſpeare's Goſſips' Bowl in the 'Midſummer Night's Dream,' act i. ſc. 1." See " The Beggar's Buſh," act iv. ſc. 4, and Polwhele's " Old Engliſh Gentleman," p. 137.

[A Nottinghamſhire correſpondent of the " Gentleman's Magazine" for 1784, ſtates " that when he was a boy at ſchool the practice on Chriſtmas Eve was to roaſt apples on a ſtring till they dropt into a large bowl of ſpiced ale, which is the whole compoſition of *Lambs' Wool.*" It is probable that from the ſoftneſs of this popular

Princes, does as Wenches do by their Waſſails at New Years tide; they preſent you with a Cup, and you muſt drink of a ſlabby ſtuff, but the meaning is, You muſt give them moneys, ten times more than it is worth.

[Waſſail originally ſignified a ſalutation, but afterwards grew to ſignify revelry, exceſs.][1]

In the "Antiquarian Repertory"[2] is a wood-cut of a large oak beam, the ancient ſupport of a chimney-piece, on which is carved a large bowl, with this inſcription on one ſide, "Waſs-heil."

The ingenious remarker on this repreſentation obſerves, that it is the figure of the old Waſſel-Bowl, ſo much the delight of our hardy

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beverage it has gotten the above name. See Shakeſpeare's "Midſummer Night's Dream."

> —— "Sometimes lurk I in a Goſſips' bowl,
> In very likeneſs of a roaſted crab;
> And when ſhe drinks, againſt her lips I bob,
> And on her wither'd dew-lap pour the ale."

A writer in the "Gentleman's Magazine," for May, 1784, ſays, he has "often met with *lambs' wool* in Ireland, where it is a conſtant ingredient at a merry-making on Holy Eve, or the evening before All Saints' Day; and it is made there by bruiſing roaſted apples and mixing them with ale, or ſometimes with milk. Formerly, when the ſuperior ranks were not too refined for theſe periodical meetings of jollity, white wine was frequently ſubſtituted for ale. To lambs' wool, apples and nuts are added as a neceſſary part of the entertainment, and the young folks amuſe themſelves with *burning nuts in pairs* on the bar of the grate, or among the warm embers, to which they gave their name and that of their lovers, or thoſe of their friends who are ſuppoſed to have like attachments, and from the manner of their burning and direction of the flame, &c., draw ſuch inferences reſpecting the conſtancy or ſtrength of their paſſions as uſually promote mirth and good humour." For Vallancey's Etymology of *lamb's wool*," ſee "Collectanea," vol. iii. p. 444.

[1] It appears from Thomas de la Moore ("Vita Edw. II.") and old Havillan (in "Architren." lib. 2), that Was-haile and Drinc-heil were the uſual ancient phraſes of quaffing among the Engliſh.

Ben Jonſon perſonifies Waſſel as "a neat ſempſter and ſongſter, her page bearing a brown bowl, dreſt with ribbands and roſemary, before her." A Waſſel candle was a large candle lighted up at a feaſt.

"I ſee a cuſtome in ſome parts among us: I mean the yearely Was-haile in the country on the vigil of the New yeare, which I conjecture was a uſuall ceremony among the Saxons before Hengiſt, as a note of health-wiſhing (and ſo perhaps you might make it wiſh-heil), which was expreſt among other nations in that form of drinking to the health of their Miſtreſſes and friends. 'Bene vos, bene vos, bene te, bene me, bene noſtram etiam Stephanium,' in Plautus, and infinite other teſtimonies of that nature (in him, Martiall, Ovid, Horace, and ſuch more), agreeing nearly with the faſhion now uſed: we calling it a Health, as they did alſo in direct terms; which, with an Idol called Heil, antiently worſhipt at Cerne in Dorſetſhire, by the Engliſh Saxons, in name expreſſes both the ceremony of Drinking and the New years acclamation, whereto in ſome parts of this Kingdom is joyned alſo ſolemnity of drinking out of a cup, ritually compoſed, deckt, and filled with country liquor," &c.—*Selden's Notes on Drayton's Polyolb.* ſong 9. Herrick, of courſe, alludes to this old cuſtom in his Poems, 1648.

[To this account may be added what the author of the "Dialect of Craven" ſays: "A ring was frequently put into the waſail-bowl, which was dived for by the young people. He who obtained the ring was to be married firſt."]

[2] Edit. 1755, vol. i. p. 218.

anceſtors, who on the vigil of the New Year never failed to aſſemble round the glowing hearth with their chearful neighbours, and then in the ſpicy Waſſel-Bowl (which teſtified the goodneſs of their hearts) drowned every former animoſity, an example worthy modern imitation. *Waſſel* was the word, *Waſſel* every gueſt returned as he took the circling goblet from his friend, whilſt ſong and civil mirth brought in the infant year.

[The] writer in the "Gentleman's Magazine" for May 1784, tells us that "The drinking the Waſſail Bowl or Cup was, in all probability, owing to keeping Chriſtmas in the ſame manner they had before the Feaſt of Yule. There was nothing the Northern nations ſo much delighted in as carouſing ale, eſpecially at this ſeaſon, when fighting was over. It was likewiſe the cuſtom, at all their feaſts, for the maſter of the houſe to fill a large bowl or pitcher, and drink out of it firſt himſelf, and then give it to him that ſat next, and ſo it went round. One cuſtom more ſhould be remembered; and this is, that it was uſual ſome years ago, in Chriſtmas time, for the poorer people to go from door to door with a Waſſail Cup, adorned with ribbons, and a golden apple at the top, ſinging and begging money for it; the original of which was, that they alſo might procure lamb's wool to fill it, and regale themſelves as well as the rich."[1]

[Bale, in his play of "Kynge Johan," has a ſort of burleſque on the Waſſail ſong:

> "Waſſayle, waſſayle out of the mylke payle,
> Waſſayle, waſſayle, as whyte as my nayle,
> Waſſayle, waſſayle, in ſnowe, froſte, and hayle,
> Waſſayle, waſſayle, with partriche and rayle,
> Waſſayle, waſſayle, that muche doth avayle,
> Waſſayle, waſſayle, that never wyll fayle."

In "How the Goode Wif Thaught hir Daughter" we have, among other admonitions:

> "Sitte thou nought to longe on nyghtis by the cuppe,
> And cry waſſeile and drynkeheil [for then] our ſires thrifte is vppe—"]

In Ritſon's "Antient Songs," 1790, p. 304, is given "A Carrol for a Waſſel Bowl, to be ſung upon Twelfth Day at night—to the tune of "Gallants, come away;" from "New Chriſtmas Carols: being fit alſo to be ſung at Eaſter, Whitſontide, and other Feſtival Days in the year;" no date, 12mo, *b. l.* in the Bodleian, among Wood's books.

Macaulay, in his "Hiſtory of Claybrook," 1791, p. 131, obſerves:

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[1] Milner, on an ancient cup ("Archæologia," vol. xi. p. 420), informs us, that "The introduction of Chriſtianity amongſt our anceſtors did not at all contribute to the abolition of the practice of waſſelling. On the contrary, it began to aſſume a kind of religious aſpect; and the Waſſel Bowl itſelf, which in the great monaſteries was placed on the Abbot's table, at the upper end of the Refectory or Eating Hall, to be circulated among the community at his diſcretion, received the honourable appellation of 'Poculum Charitatis.' This in our Univerſities is called the Grace-cup."

"Old John Payne and his wife, natives of this parish, are well known from having perambulated the Hundred of Guthlaxton many years, during the season of Christmas, with a fine gew-gaw which they call a *Wassail*, and which they exhibit from house to house, with the accompaniment of a duet. I apprehend that the practice of *Wassailing* will die with this aged pair. We are by no means so tenacious of old usages and diversions in this country, as they are in many other parts of the world."

In the Collection of Ordinances for the Royal Household we have some account of the ceremony of *Wasselling*, as it was practised at Court, on Twelfth Night, in the reign of Henry the Seventh.[1] From these we learn that the ancient custom of pledging each other out of the same cup had now given place to the more elegant practice of each person having his cup, and that "When the steward came in at the doore with the Wassel, he was to crie three tymes, *Wassel, Wassel, Wassel;* and then the chappell (the chaplain) was to answere with a songe."

[A Wassailer's song on New Year's Eve,[2] as it was sung in Gloucestershire in the last century, was communicated to Brand by Lysons. It was printed at length by Sir H. Ellis in his edition; but as it has since been inserted in one of the publications of the Percy Society, there scarcely appeared to be ground for its further retention here.] The Wassailers used to bring with them a great bowl, dressed up with garlands and ribbons.

[In several counties the custom of Apple-howling, to which Herrick refers in his "Hesperides," is still in observance. A troop of boys go round the orchards in Sussex, Devonshire, and other parts, and forming a ring about the trees, they repeat these doggerel lines:

"Stand fast root, bear well top,
Pray God send us a good howling crop;
Every twig, apples big;
Every bough, apples enou;
Hats full, caps full,
Full quarter sacks full."]

Hutchinson,[3] speaking of the parish of Muncaster, under the head of "Ancient Custom," informs us: "On the eve of the New Year, the children go from house to house, singing a ditty which craves the bounty '*they were wont to have in old King Edward's days.*' There is no tradition whence this custom rose; the donation is two-pence, or a pye

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[1] "Archæologia," vol. xi. p. 423.

Under "Twelfth Day," an account will be found of the Wassailing ceremonies peculiar to that season. At these times the fare in other respects was better than usual, and, in particular, a finer kind of bread was provided, which was, on that account, called Wassel-bread. Lowth, in his "Life of William of Wykeham," derives this name from the Wastellum or Vessel in which he supposes the bread to have been made. See Milner, *ut supra*, p. 421.

[2] ["Ancient Poems," edited by J. H. Dixon, 1846, p. 199.]

[3] "Cumberland," vol. i. p. 570.

at every houſe. We have to lament that ſo negligent are the people of the morals of youth, that great part of this annual ſalutation is obſcene, and offenſive to chaſte ears. It certainly has been derived from the vile orgies of heathens."

In Sinclair's "Statiſtical Account of Scotland,"[1] the miniſter of Kirkmichael, in the county of Banff, tells us: "On the firſt night of January, they obſerve, with anxious attention, the diſpoſition of the atmoſphere. As it is calm or boiſterous; as the wind blows from the S. or the N.; from the E. or the W.; they prognoſticate the nature of the weather till the concluſion of the year. The firſt night of the New Year, when the wind blows from the Weſt, they call dàr-na-coille, the night of the fecundation of the trees; and from this circumſtance has been derived the name of that night in the Gaelic language. Their faith in the above ſigns is couched in verſes (thus tranſlated): The wind of the S. will be productive of heat and fertility; the wind of the W. of milk and fiſh; the wind from the N. of cold and ſtorm; the wind from the E. of fruit on the trees."

[In Orkney, formerly, the commoner people went round on New Year's Eve, and paid each other viſits, ſinging this and other verſes:

"This night it is guid New'r E'en's night,
We're a' here Queen Mary's men;
And we're come here to crave our right,
And that's before our Lady!"]

Johnſon tells us in his "Journey to the Weſtern Iſlands," that a gentleman informed him of an odd game: at New Year's Eve, in the hall or caſtle of the Laird, where at feſtal ſeaſons there may be ſuppoſed a very numerous company, one man dreſſes himſelf in a cow's hide, upon which other men beat with ſticks. He runs with all this noiſe round the houſe, which all the company quits in a counterfeited fright; the door is then ſhut. At New Year's Eve, there is no great pleaſure to be had out of doors in the Hebrides. They are ſure ſoon to recover from their terror enough to ſolicit for re-admiſſion: which, for the honour of poetry, is not to be obtained but by repeating a verſe, with which thoſe that are knowing and provident take care to be furniſhed. The learned traveller tells us that they who played at this odd game, gave no account of the origin of it, and that he deſcribed it as it might perhaps be uſed in other places, where the reaſon of it is not yet forgotten.

This, too, is probably a veſtige of the Feſtival of Fools. The "veſtiuntur pellibus Pecudum" of Du Cange, and "a man's dreſſing himſelf in a cow's hide," both too on the firſt of January, (obſerve here that they ſat up the whole night upon theſe Vigils) are ſuch circumſtances as leave no room for doubt, but that, allowing for the mutilations of time, they are one and the ſame cuſtom.

[1] Vol. xii. p. 458.

New Year's Day.

" The king of light, father of aged Time,
Hath brought about that day which is the prime
To the ſlow gliding months, when every eye
Wears ſymptoms of a ſober jollity;
And every hand is ready to preſent
Some ſervice in a real compliment.
Whilſt ſome in golden letters write their love,
Some ſpeak affection by a ring or glove,
Or pins and points (for ev'n the Peaſant may,
After his ruder faſhion, be as gay
As the briſk courtly Sir), and thinks that he
Cannot, without groſs abſurdity,
Be this day frugal, and not ſpare his friend
Some gift, to ſhew his love finds not an end
With the deceaſed year."

Poole's Engliſh Parnaſſus, 1657.

AS the vulgar, ſays Bourne, are always very careful to end the old year well, ſo they are no leſs ſolicitous of making a good beginning of the new one. The old one is ended with a hearty compotation. The new one is opened with the cuſtom of ſending preſents, which are termed New Year's Gifts, to friends and acquaintance. He reſolves both cuſtoms into ſuperſtitions, as being obſerved that the ſucceeding year ought to be proſperous and ſucceſsful.

[A Liſt of the New Year's Gifts diſtributed by Henry VI. in 1437 is printed in " Excerpta Hiſtorica," 1833.

The practice of preſenting New Year's Gifts to Royalty was ſufficiently familiar in Henry VIIth's time, and his queen uſed, it ſeems, invariably to reciprocate by making a donation as nearly equal as poſſible to the value received in each caſe.

Perhaps the moſt ſplendid New Year's Gifts ever made in early times were thoſe which Wolſey preſented to Henry VIII. One of theſe was a gold cup, richly chaſed and engraved, of the value of £117 17*s.* 6*d.*

In " Witt's Recreations," as republiſhed in 1817, is a deſcriptive poem " On a Brede of divers colours, woven by four Maids of Honour and preſented to the Queen on New Year's Day laſt." The queen, I ſuppoſe, was Henrietta-Maria.

It was cuſtomary, it ſeems, for the bailiffs of Malden to ſend on the firſt of the year to the King's Vice-Admiral of Eſſex a preſent of oyſters and wild fowl. Sir John Bramſton notices the arrival of the gift on New Year's Day, [March 26] 1688, in his very valuable " Autobiography," printed for the Camden Society in 1845.]

From a paſſage in Biſhop Hall's " Virgidemiarum," 1598 (Book v. Sat. 1) it ſhould ſeem that the uſual New Year's Gift of tenantry in

the country to their landlords, was a capon; and this is corroborated in "A Lecture to the People," 1644:

> "Ye uſed in the former days to fall
> Proſtrate unto your landlord in his hall,
> When with low legs, and in an humble guiſe,
> Ye offer'd up a Capon-ſacrifice
> Unto his worſhip at a New Year's Tide."

An Orange ſtuck with cloves appears to have been a New Year's Gift. So Ben Jonſon, in his "Chriſtmas Maſque:" "He has an Orange and roſemary, but not a clove to ſtick in it." A gilt nutmeg is mentioned in the ſame piece, and on the ſame occaſion. The uſe, however, of the orange ſtuck with cloves may be aſcertained from "The Seconde Booke of Notable Things," by Thomas Lupton, [1579] 4to. "Wyne wyll be pleaſant in taſte and ſavour, if an orenge or a lymon (ſtickt round about with cloaves) be hanged within the veſſel that it touch not the wyne: and ſo the wyne wyll be preſerved from foyſtineſs and evyll ſavor." The quarto edit. of "Love's Labour's Loſt," 1598, reads "A gift nutmeg."

In Stephens's "Characters," 8vo, Lond. 1615, p. 283, [we read:] "Like an inſcription with a fat gooſe againſt New Year's Tide."

Stillingfleet obſerves,[1] that among the Saxons of the Northern nations, the Feaſt of the New Year was obſerved with more than ordinary jollity: thence, as Olaus Wormius and Scheffer obſerve, they reckoned their age by ſo many Iolas;[2] and Snorro Sturleſon deſcribes this New Year's Feaſt, juſt as Buchanan ſets out the Britiſh Saturnalia, by feaſting and ſending preſents or New Year's Gifts, to one another.

In Weſtmorland and Cumberland, "early on the morning of the firſt of January, the Fæx Populi aſſemble together, carrying ſtangs and baſkets. Any inhabitant, ſtranger, or whoever joins not this ruffian tribe in ſacrificing to their favourite ſaint-day, if unfortunate enough to be met by any of the band, is immediately mounted acroſs the ſtang (if a woman, ſhe is baſketed), and carried, ſhoulder height, to the neareſt public-houſe, where the payment of ſixpence immediately liberates the priſoner." "None, though ever ſo induſtriouſly inclined, are permitted to follow their reſpective avocations on that day."[3]

"It ſeems it was a cuſtom at Rome, upon New Year's Day, for all tradeſmen to work a little in their buſineſs by way of omen; for luck's ſake, as we ſay, that they might have conſtant buſineſs all the year after."

Naogeorgus [Thomas Kirchmaier] is cited by Hoſpinian, as telling us, that it was uſual in his time for friends to preſent each other with a New Year's Gift; for the huſband to give one to his wife; parents

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[1] "Orig. Brit." p. 343.

[2] Iola in the Gothic language ſignifies to make merry. Stillingfleet, ibid. There is a curious account of the manner in which the Romans paſſed their New Year's Day, in Libanius's "Ekphraſin. Kalendr." p. 178; edit. 1606.

[3] "Gentleman's Magazine," 1791, p. 1169.

[4] Maſſey's "Notes on Ovid's Faſti," p. 14.

to their children ; and maſters to their ſervants, &c. ; a cuſtom derived to the Chriſtian world from the times of Gentiliſm.[1] The ſuperſtition condemned in this by the ancient fathers,[2] lay in the idea of theſe gifts being conſidered as omens of ſucceſs for the enſuing year. In this ſenſe alſo, and in this ſenſe alone, could they have cenſured the benevolent compliment of wiſhing each other a happy New Year. The latter has been adopted by the modern Jews, who on the firſt day of the [firſt] month Tiſri, have a ſplendid entertainment, and wiſh each other a happy New Year.[3]

[It appears that the modern practice of *Eſtrennes* in France is derived from the ancient uſage of ſtrena or preſents made ſimilarly on New Year's Day among friends with expreſſions of good wiſhes for the new ſeaſon juſt commencing.[4] The ſtrena were given by relatives to each other, and it ſeems from the "Popiſh Kingdome" of Naogeorgus, that during the New Year's week debtors were left unmoleſted, and people kept high revelry "according to the auncient

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[1] Concerning the practice of giving preſents on New Year's Day among the Romans, ſee Laurentii Polymathia, Suetonius, Paſquier ("Recherches," p. 375,) and the fourth Book of Naogeorgus, with Hoſpin. de Orig. Feſt. Chriſt. fol. 32.

[2] Pennant tells us, that the Highlanders, on New Year's Day, burn juniper before their cattle ; and on the firſt Monday in every quarter, ſprinkle them with urine.

The Feſtival of Fools at Paris, held on this day, continued for two hundred and forty years, when every kind of abſurdity and indecency was committed. [This was probably a legacy from Pagan times, when, according to the authorities preſently cited, the Calends of January were ſet apart by all the early Chriſtians for a ſpecies of looſe feſtival. Conf. "Montacut. Orig. Eccles." pars prior, p. 128. "Maeri Hiero-lexicon," p. 156 ; "Joannes Boemus Aubanus," p. 265 (all quoted by Brand). One of the Popes prohibited theſe unholy rites on pain of anathema, as appears from a Maſs inſerted in ſome of the old miſſals, "ad prohibendum ab Idolis." New Year's Gifts had become popular in France in the twelfth century (Le Beuf, "Divers Ecrits," vol. i p. 307).]

At this inſtant, a little before twelve o'clock, on New Year's Eve, 1794, the bells in London are ringing in the New Year, as they call it.

In Scotland, upon the laſt day of the Old Year, the children go about from door to door aſking for bread and cheeſe, which they call Nog-Money, in theſe words :

> "Get up, gude wife, and binno ſweir, (i. e. *be not lazy*)
> And deal your cakes and cheeſe, while you are here ;
> For the time will come when ye'll be dead,
> And neither need your cheeſe nor bread."

Henry III. according to Matt. Paris, appears to have extorted New Year's Gifts from his ſubjects. Matt. Paris, an. 1249, p. 757, ed. 1640 ; and from a MS. cited by Brand, it was uſual, it ſeems, in the time of Edward VI. to give *rewards* on New Year's Day to thoſe who had preſented gifts previouſly to his Highneſs, and this practice continued at leaſt till the time of Elizabeth, of whom it muſt be ſaid that, if ſhe took from her ſubjects, ſhe was very liberal, ſo far as *eſtrennes* were concerned, in returning them "in reward" a full equivalent. Nichols, in his Preface to her Majeſty's "Progreſſes" obſerves : "The only remains of this cuſtom at Court now is that the two chaplains in waiting, on New Year's Day, have each a crown-piece laid under their plates at dinner.

[3] Goodwin's "Antiq." lib. iii. cap. 7.

[4] Delrio's "Diſquiſitiones Magicæ," lib. iii. 2, queſt. 4, ſect. 5, ed. 1616 ; "Naogeorgus," by Googe, 1570, 45 b, and an Eſſay in the "Monthly Miſcellany" for 1692, on New Year's Gifts.

guiſe of heathen people vaine." At preſent (1868), a Fair is held at Paris on the Boulevards for fifteen days, commencing with the New Year, for the ſale of playthings and ſweetmeats.]

In the "Monthly Miſcellany" for December 1692, there is an Eſſay on New Year's Gifts, which ſtates, that "the ancient Druids, with great ceremonies, uſed to ſcrape off from the outſide of oaks the miſleden, which they conſecrated to their great Tutates, and then diſtributed it to the people thro' the Gauls, on account of the great virtues which they attributed to it; from whence New Year's Gifts are ſtill called in ſome parts of France, *Guy-l'an-neuf*. Our Engliſh nobility, every New Year's tide, ſtill ſend to the King a purſe with gold in it. Reaſon may be joined to cuſtom to juſtify the practice; for as preſages are drawn from the firſt things which are met on the beginning of a day, week, or year, none can be more pleaſing than of thoſe things that are given us. We rejoice with our friends after having eſcaped the dangers that attend every year; and congratulate each other for the future by preſents and wiſhes for the happy continuance of that courſe, which the ancients called *Strenarum Commercium*. And as formerly men uſed to renew their hoſpitalities by preſents called *Xenia*, a name proper enough for our New Year's Gifts, they may be ſaid to ſerve to renew friendſhip, which is one of the greateſt gifts imparted by Heaven to men: and they, who have always aſſigned ſome day to thoſe things which they thought good, have alſo judged it proper to ſolemnize the Feſtival of Gifts, and to ſhew how much they eſteemed it, in token of happineſs, made it begin the year. The value of the thing given, or, if it is a thing of ſmall worth, its novelty, or the excellency of the work, and the place where it is given, makes it the more acceptable, but above all, the time of giving it, which makes ſome preſents paſs for a mark of civility on the beginning of the year, that would appear unſuitable in another ſeaſon."

Dr. Moreſin tells us that in Scotland it was in his time the cuſtom to *ſend* New Year's Gifts on New Year's Eve, but that on New Year's Day, they wiſhed each other a happy day, and *aſked* a New Year's Gift.[1] [Buchanan once ſent to Mary Queen of Scots a quatrain, in which he begged her Majeſty to accept his very good wiſhes in earneſt of anything more ſubſtantial, and concluded with, "Et quod abeſt opta tu mihi, da quod adeſt."]

I believe it is ſtill uſual in Northumberland for perſons to aſk for a New Year's Gift on that day.

According to the "Schola Etonenſis," 1560, the boys of Eton ſchool uſed on the day of the Circumciſion, at that time, to play for little New Year's Gifts before and after ſupper: and the boys had a cuſtom that day, for good luck's ſake, of making verſes, and ſending them to the Provoſt, Maſters, &c., as alſo of preſenting them to each other.[2]

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[1] "Papatus," p. 107-8.

[2] "Status Scholæ Etonenſis," A.D. 1560. MS. Brit. Mus. Donat. 4843, fol. 423.

Overbury, in his Characters, ſpeaking of "a Timiſt," ſays, that "his New Yeares Gifts are ready at Alhalomas, and the Sute he meant to meditate before them."[1]

In "Vox Graculi," (4to. 1623), p. 49, is the following, under "January:"

> "This month drink you no wine commixt with dregs;
> Eate capons, and fat hens, with dumpling legs."

"The firſt day of January being raw, colde, and comfortleſſe to ſuch as have loſt their money at dice at one of the Temples overnight, ſtrange apparitions are like to be ſeene: Marchpanes marching betwixt *Leaden-hall* and the little *Conduit in Cheape*, in ſuch aboundance that an hundred good fellowes may ſooner ſtarve then catch a corner, or a comfit to ſweeten their mouthes.[2]

"It is alſo to be feared, that through frailty, if a ſlip be made on the meſſenger's default that carries them, for non-delivery at the place appointed; that unleſſe the ſaid meſſenger be not the more inward with his miſtris, his maſter will give him rib-roſt for his New Yeares Gift the next morning.

"This day ſhall be given many more gifts then ſhall be aſked for, and apples, egges, and orenges, ſhall be lifted to a lofty rate; when a pome-water beſtucke with a few rotten cloves, ſhall be more worth than the honeſty of an hypocrite; and halfe a dozen of egges of more eſtimation than the vowes of a ſtrumpet. *Poets* this day ſhall get mightily by their pamphlets: for an hundred of elaborate lines ſhall be leſſe eſteemed in London, then an hundred of Walfleet oyſters at Cambridge."

Prynne, the author of "Hiſtriomaſtix, or the Players Scourge," 1633, did not fail to detect a cloſe correſpondence between the practices on New Year's Day in his time and the ancient pagan feſtivals, and alluded to the prohibition publiſhed againſt the latter by the Catholic Church, as a hint to the Engliſh government that it ſhould "go and do likewiſe."[3]

"There is a large ſtone[4] about nine or ten feet high, and four broad, placed upright in a plain, in the iſle of North Ronaldſhay; but no tradition is preſerved concerning it, whether erected in memory of any ſignal event, or for the purpoſe of adminiſtering juſtice, or for religious worſhip. The writer of this (the pariſh prieſt) has ſeen fifty of the inhabitants aſſembled there, on the firſt day of the year, and dancing with moon-light, with no other muſic than their own ſinging."

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[1] [After this paragraph follows, in Mr. Brand's text, a quotation from Langley's "Abridgment of Polydore Virgil," which is itſelf merely a quotation from Suetonius, and ſhows, what is elſewhere proved with ſufficient clearneſs, the exiſtence of *Strena* among the Romans. Brand attached undue importance to Polydore Virgil here and throughout.]

[2] [In 1647, an anonymous writer, in addreſſing his tract, concerning "Motives grounded upon the Word of God," to the Civic authorities of London, ſet forth that he preſented theſe inſtead of *heatheniſh and ſuperſtitious New Year's Gifts.*]

[3] Hiſtr. p. 755.

[4] Statiſt. Acc. of Scotland, vol. vii. p. 486.

"It is worth mentioning[1] that one William Hunter, a collier, was cured in the year 1758, of an inveterate rheumatism or gout, by drinking freely of new ale, full of barm or yeſt. The poor man had been confined to his bed for a year and a half, having almoſt entirely loſt the uſe of his limbs. On the evening of Handſel Monday, as it is called, (*i.e.* the firſt Monday of the New Year, O.S.) ſome of his neighbours came *to make merry* with him. Though he could not riſe, yet he always took his ſhare of the ale, as it paſſed round the company, and, in the end, became much intoxicated. The conſequence was, that he had the uſe of his limbs the next morning, and was able to walk about. He lived more than twenty years after this, and never had the ſmalleſt return of his old complaint."

"The miniſter of Moulin,[2] in Perthſhire, informs us, that 'beſide the ſtated fees, the maſter (of the parochial ſchool there) receives ſome ſmall gratuity, generally two-pence or three-pence from each ſcholar, on *Handſel-Monday*,[3] or *Shrove-Tueſday*."[4]

[Subjoined is all that appears to have ſurvived of the Yorkſhire *Hagmena Song:*

"To-night it is the New Year's night, to-morrow is the day,
And we are come for our right and for our ray,
As we uſed to do in old King Henry's Day:
Sing fellows, ſing, hag-man, ha!

If you go to the bacon-flick cut me a good bit;
Cut, cut and low, beware of your maw.
Cut, cut, and round, beware of your thumb,
That me and my merry men may have ſome:
Sing, fellows, ſing, hag-man, ha!

If you go to the black ark, bring me ten marks;
Ten marks ten pound, throw it down upon the ground,
That me and my merry men may have ſome;
Sing, fellows, ſing, hag-man, ha!"

In Lincoln and the vicinity, the following lines uſed to be current:

"Take out, then take in,
Bad luck will begin;
Take in, then take out,
Good luck comes about."

Which bears upon a ſuperſtitious belief prevailing in that part of the country that it is a bad omen for the enſuing year, if anything, even the mereſt trifle, is removed from a houſe, till ſome article has been brought into it.

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[1] Statiſt. Acc. of Scotland, vol. xv. p. 201. [2] *Ibid.* vol. v. p. 66.

[3] [Handſel, the firſt money taken by fiſh women is ſo called. I conclude that it has a ſomewhat ſimilar meaning in the "Pedlar's Lamentation," an old ballad [*circâ* 1640]:—

"Come, pretty fair maids, then make no delay,
But give me your *handſel*, and pack me away."]

[4] [Mr. Brand introduced after this paragraph a long extract from the "Monde Primitif" of Gebelin, which is merely a repetition of what occurs under EASTER EGGS, *q. v.*]

A correſpondent of "Notes and Queries" for March 22 and June 21, 1862, points out that in ſome parts of the country (he was brought up in the Weſt Riding of Yorkſhire) a very curious ſuperſtition is connected with Chriſtmas and New Year's mornings. It is that the firſt perſon who ſhould enter the houſe on thoſe two occaſions ought, for luck, to have dark hair; and an old woman in his neighbourhood accounted for the belief by ſaying that Judas, the betrayer of the Saviour, had red hair, a circumſtance which engendered a deep prejudice againſt that, or any other light colour ever after. But it may be ſaid here, as ſo often in relation to queſtions of the kind—*cauſa latet res ipſa notiſſima.* The writer obſerves: "All the ill-luck, that is, the untoward circumſtances of the year, would be aſcribed to the accident of a perſon of light hair having been the firſt to enter a dwelling on the mornings referred to. I have known inſtances, where ſuch perſons, innocently preſenting themſelves, have met with anything but a Chriſtmas welcome."

It is remarkable enough that at St. Albans, as recently as 1861, a correſpondent of "Notes and Queries," purchaſed a "Pope lady," a bun made in the form of a woman, and ſold on the morning of the New Year.

The labourers in Herefordſhire uſually indulge in an extra glaſs or two on New Year's Eve, and call this *Burying Old Tom.* The feſtivities uſually include conſiderable uproar and confuſion, and the aſſiſtants at theſe peculiar funeral obſequies rarely quit the tavern parlour till mine hoſt makes a clearance. They have ſome verſes adapted for the occaſion, which they ſing on their way homeward through the ſtreets, not always, as it may be ſuppoſed, in the beſt time or with the cleareſt accents. Mr. T. H. Pattiſon communicated a copy to "Current Notes" for January, 1856:—

"I wiſh you a merry Chriſtmas,
And a happy New Year;
A pocket full of money,
And a cellar full of beer;
And a good fat pig,
To ſerve you all the year.
Ladies and gentlemen ſat by the fire,
Pity we, poor boys, out in the mire."

A correſpondent of "Notes and Queries," in the number for October 19, 1861, ſtates that he met with the cuſtom of *dipping into* the Bible on New Year's Day before noon in the county of Oxford, and that it was believed that the tenor of the firſt paſſage which caught the eye of the dipper, was a prognoſtication of the perſon's good or bad luck for the year.

There is a proverb current in the North:—

"At New Year's tide,
The days lengthen a cock's ſtride." [1]

[1] [In the north of England the firſt perſon who enters the houſe on this day is called, ſays Brockett, the *Firſt Foot.*]

Twelfth Day.

THIS day, which is well known to be called the Twelfth, from its being the twelfth in number from the Nativity, is called alſo the Feaſt of the Epiphany, from a Greek word ſignifying manifeſtation, from our Lord's having been on that day made manifeſt to the Gentiles. This, as Bourne obſerves, is one of the greateſt of the twelve, and of more jovial obſervation for the viſiting of friends, and Chriſtmas gambols.[1]

The cuſtoms of this day, various in different countries, yet agree in the ſame end, that is, to do honour to the Eaſtern Magi,[2] who are ſuppoſed to have been of royal dignity. In France, while that country had a Court and King, one of the courtiers was choſen king, and the other nobles attended on this day at an entertainment.[3]

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[1] Dugdale, in his "Origines Juridiciales," p. 286, ſpeaking of "Orders for Government—Gray's Inne," cites an order of 4 Car. I. (Nov. 17) that "all playing at dice, cards, or otherwiſe, in the hall, buttry, or butler's chamber, ſhould be thenceforth barred and forbidden at all times of the year, *the* TWENTY *days in Chriſtmas onely excepted.*"

The following extract from Collier's "Eccleſiaſtical Hiſtory," vol. i. p. 163, ſeems to account in a ſatisfactory manner for the name of Twelfth Day. "In the days of King Alfred, a law was made with relation to holidays, by virtue of which the twelve days after the Nativity of our Saviour were made Feſtivals."

"Atque ab ipſo natali Jeſu Chriſti die ad octavam uſque ad Epiphaniæ lucem, jejunia nemo obſervato, niſi quidem judicio ac voluntate fecerit ſua, aut id ei fuerit à ſacerdote imperatum." Seld. Analecton Anglo-Britannicon, lib. ii. p. 108.

[2] Of theſe Magi, or Sages (vulgarly called the three Kings of Cologne), the firſt named Melchior, an aged man with a long beard, offered gold: the ſecond, Jaſper, a beardleſs youth, offered frankincenſe: the third, Balthaſar, a black or Moor, with a large ſpreading beard, offered myrrh: according to this diſtich:

> "Tres Reges Regi Regum tria dona ferebant;
> Myrrham Homini, Uncto Aurum, Thura dedere Deo."
>
> *Feſta Anglo-Romana*, p. 7.

The dedication of "The Bee-hive of the Romiſh Church," [compiled, rather than tranſlated, by George Gilpin, the elder, 1579] concludes thus: "Datum in our Muſæo the 5 of January, being the even of the three Kings of Collen, at which time all good Catholiks make merry and crie, 'The King drinkes.' In anno 1569. Iſaac Rabbolence, of Loven."

Selden, in his "Table Talk," p. 20, ſays, "Our chuſing Kings and Queens on Twelfth-Night has reference to the three Kings; [but is not this, after all, a little doubtful?]"

[3] At the end of the year 1792, the Council-general of the Commons at Paris paſſed an arrêt, in conſequence of which "La Fête de Rois" (Twelfth Day) was thenceforth to be called "La Fête de Sans-Culottes." It was called an anti-civic feaſt, which made every prieſt that kept it a Royaliſt.

There is a very curious account in "Le Roux Dictionnaire Comique," tom. ii. p. 431, of the French ceremony of the "Roi de la Feve," which explains Jordaen's fine picture of "Le Roi boit." See an account of this cuſtom in "Buſalde de

In Germany they obſerved nearly the ſame rites in cities and academies, where the ſtudents and citizens choſe one of their own number for King, providing a moſt magnificent banquet on the occaſion. [In France, one of the officers of the Royal Court was ſimilarly elected, and for the nonce not only all the reſt of the court but the prince himſelf, miniſtered to the Bean-king during his term of power.][1]

The chooſing of a perſon King or Queen by a bean found in a piece of a divided cake, was formerly a common Chriſtmas gambol [at the Engliſh and Scottiſh Courts,[2] and] in both Engliſh univerſities.

[In the "Anniverſary Calendar," there is an amuſing extract from Teonge's "Diary" (1676), giving an account of a cake they made on board his ſhip off the Morea. He (Teonge) ſays: "The cake was cut into ſeveral pieces and all put into a napkin, out of which every one took his piece, as out of a lottery, then each piece was broken to ſee what was in it, which cauſed much laughter to ſee our lieutenant prove the cuckold."]

In the Roman calendar, I find an obſervation on the fifth day of

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Verville Palais des Curieux," edit. 1612, p. 90. See alſo Paſquier, Recherches de la France, p. 375.

Among the "Cries of Paris," a poem compoſed by Guillaume de Villeneuve in the thirteenth century, and printed at the end of Barbaſan, Ordene de Chevalerie, *Beans for Twelfth Day* are mentioned: "Gaſtel à feve orrois crier."

To the account given by Le Roux of the French way of chooſing King and Queen, may be added, that in Normandy they place a child under the table, which is covered in ſuch a manner with the cloth that he cannot ſee what he is doing; and when the cake is divided, one of the company taking up the firſt piece, cries out, "Fabe Domini pour qui?" The child anſwers, "Pour le bon Dieu:" and in this manner the pieces are allotted to the company. If the bean be found in the piece for the "bon Dieu," the King is choſen by drawing long or ſhort ſtraws. Whoever gets the Bean chooſes the King or Queen, according as it happens to be a man or woman.

Urquhart of Cromarty ſays, ("Diſcovery of a moſt exquiſite Jewel, &c." 1651, p. 237), "Verily, I think they make uſe of Kings—as the French on the Epiphany-day uſe their Roy de la fehve, or King of the Bean; whom after they have honoured with drinking of his health, and ſhouting aloud "Le Roy boit, Le Roy boit," they make pay for all the reckoning; not leaving him ſometimes one peny, rather than that the exorbitancie of their Deboſh ſhould not be ſatisfied to the full." And elſewhere (Stephanus, World of Wonders, tranſl. by R. C. p. 189), we read of a Curate, "who having taken his preparations over evening, when all men cry (as the manner is) *the King drinketh*, chanting his Maſſe the next morning, fell aſleep in his Memento: and when he awoke, added with a loud voice, *The King drinketh.*"

[1] Hoſpinian "De Orig. Feſtorum Chriſtian." fol. 35 b. [See alſo Miſſon's "Travels in England," trans. by Ozell, p. 34.]

[2] Pinkerton's "Ancient Scot. Poems," vol. ii. p. 431; [and the letter there cited from Randolph to Dudley.]

"Mos inolevit et viget apud plurimas nationes, ut in profeſto Epiphaniæ, ſeu trium Regum, in quaque familia ſeu alia Societate, ſorte vel alio fortuito modo elegant ſibi Regem, et convivantes unà ac genialiter viventes, bibente rege, acclamant: Rex bibit, bibit Rex, indicta multa qui non clamaverit." See the "Sylva Sermonum jucundiſſimorum," 8vo. Bas. 1568, pp. 73, 246.—DOUCE.

The Bean appears to have made part of the ceremony on chooſing King and Queen in England; thus, in Ben Jonſon's "Maſque of Chriſtmas," the character of Baby-Cake is attended by "an Uſher bearing a great Cake with a bean and a peaſe."

January, the eve or vigil of the Epiphany, "Kings created or elected by beans." The ſixth is called "The Feſtival of Kings," with this additional remark, that this ceremony of electing Kings was continued with feaſting for many days."[1]

There was a cuſtom ſimilar to this on the feſtive days of Saturn among the Romans, Grecians, &c. Perſons of the ſame rank drew lots for kingdoms, and, like Kings, exerciſed their temporary authority.[2]

Moreſin obſerves, that our ceremony of chooſing a King on the Epiphany, or Feaſt of the Three Kings, is practiſed about the ſame time of the year; and that he is called the Bean King, from the lot.[3]

This cuſtom is practiſed no where that I know of at preſent in the North of England, though ſtill very prevalent in the South. From a deſcription given in an old writer, we gather that the materials of the Twelfth Cake were in his time (1620)[4] flour, honey, ginger, and pepper. One was made for every family. The maker thruſt in, at random, a ſmall coin as ſhe was kneading it. When it was baked, it was divided into as many parts as there were perſons in the family. It was diſtributed, and each had his ſhare. Portions of it alſo were aſſigned to Chriſt, the Virgin, and the three Magi, which were given away in alms. Whoever found the piece of coin in his ſhare was ſaluted by all as King, and being placed on a ſeat or throne, was thrice lifted aloft with joyful acclamations. He held a piece of chalk in his right hand, and each time he was lifted up, made a croſs on the ceiling. Theſe croſſes were thought to prevent many evils, and were much revered. [Mr. Brand adds an account of the more modern practice from the "Univerſal Magazine," for 1774.] After tea a cake is produced, and two bowls, containing the fortunate chances for the different ſexes. The hoſt fills up the tickets, and the whole company, except the King and Queen, are to be miniſters of ſtate, maids of honour, or ladies of the bedchamber. Often, the hoſt and hoſteſs, more by deſign perhaps than accident, become King and Queen. According to Twelfth day law, each party is to ſupport his character till midnight.[5]

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[1] Reges Fabis creantur." And on the ſixth day of January, "Feſtum Regum;" as alſo "Regna atque Epulæ in multos dies exercentur." [Brand here inſerts a lengthy extract from the "Regnum Papiſticum" of Naogeorgus," which merely recapitulates very tediouſly, what has gone before. A few pages further on, Brand, having already given the Latin, inſerted the entire paſſage over again from Googe's verſion!]

[2] "Alexander ab Alexandro," b. ii. ch. 22.

[3] "Moreſini Papatus," 1594, p. 143.

[4] Joannes Boemus Aubanus "Mores, Leges, et Ritus omnium Gentium." 12mo. Genev. 1620, p. 266 gives a circumſtantial deſcription of this ceremony.

[5] In Ireland "On Twelve-Eve in Chriſtmas, they uſe to ſet up as high as they can a ſieve of oats, and in it a dozen of candles ſet round, and in the centre one larger, all lighted. This in memory of our Saviour and his Apoſtles, lights of the world." Sir Henry Piers's "Deſcription of the County of Weſtmeath," 1682, in Vallancey, vol. i. No. 1, p. 124.

A writer in the "Gentleman's Magazine," for December, 1764, thinks the practice of chooſing King and Queen on Twelfth Night owes its origin to the cuſtom among the Romans, which they took from the Grecians, of caſting dice who ſhould

[It appears from Herrick's "Heſperides," in a poem, entitled "Twelfe Night, or King and Queene," that the Twelfth Cake was made formerly full of plums, and with a bean and pea:[1] the former whoever got, was to be King; whoever found the latter, was to be Queen. And at p. 271 of the ſame work, which is in everybody's hands, there is a further illuſtration of this portion of the ſubject.]

In Glouceſterſhire there is a cuſtom on Twelfth Day, of having twelve ſmall fires made, and one large one, in many pariſhes in that county, in honour of the day.

In the South-hams of Devonſhire, on the Eve of the Epiphany, the farmer attended by his workmen, with a large pitcher of cyder, goes to the orchard, and there, encircling one of the beſt bearing trees, they drink the following toaſt three ſeveral times:

"Here's tō thee, old apple-tree,
Whence thou may'ſt bud, and whence thou may'ſt blow!
And whence thou may'ſt bear apples enow!
Hats full! caps full!
Buſhel—Buſhel—ſacks full,
And my pockets full too! Huzza!"

This done, they return to the houſe, the doors of which they are ſure to find bolted by the females, who, be the weather what it may, are inexorable to all entreaties to open them till ſome one has gueſſed at what is on the ſpit, which is generally ſome nice little thing difficult to be hit on, and is the reward of him who firſt names it. The doors are then thrown open, and the lucky clodpole receives the tit-bit as his recompenſe. Some are ſo ſuperſtitious as to believe, that if they neglect this cuſtom, the trees will bear no apples that year."[2]

On the Eve of Twelfth Day, as a Corniſh man informed me, on the edge of St. Stephen's Down, October 28, 1790, it is the cuſtom for the Devonſhire people to go after ſupper into the orchard, with a large milk-pan full of cyder, having roaſted apples preſſed into it. Out of this each perſon in company takes (what is called a clayen cup, *i. e.*) an earthenware cup full of liquor, and ſtanding under each of the more fruitful apple-trees, paſſing by thoſe that are not good bearers, he addreſſes it in the following words:

"Health to thee, good apple-tree,
Well to bear, pocket-fulls, hat-fulls,
Peck-fulls, buſhel-bag-fulls!"[3]

And then drinking up part of the contents, he throws the reſt, with

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be the *Rex Convivii;* or as Horace calls him, the *Arbiter Bibendi.* Whoever threw the lucky caſt, which they termed *Venus*, or *Baſilicus*, gave laws for the night. In the ſame manner the lucky clown, who out of the ſeveral diviſions of a plum-cake draws the King, thereby becomes ſovereign of the company; and the poor clodpole, to whoſe lot the Knave falls, is as unfortunate as the Roman, whoſe hard fate it was to throw the *damnoſum Caniculum.*

[1] So alſo in "Queen Elizabeth's Progreſſes," vol. ii. "Speeches to the Queen at Sudley," p. 8.

[2] "Gentleman's Magazine," 1791, p. 403.

[3] [Compare p. 4 *ſuprà.*]

the fragments of the roaſted apples, at the tree. At each cup the company ſet up a ſhout.[1]

The ſame is done in Herefordſhire, under the name of Waſſailing, as follows:

At the approach of the evening on the vigil of the Twelfth Day, the farmers, with their friends and ſervants, meet together, and about ſix o'clock walk out to a field where wheat is growing. In the higheſt part of the ground, twelve ſmall fires, and one large one, are lighted up. The attendants, headed by the maſter of the family, pledge the company in old cyder, which circulates freely on theſe occaſions. A circle is formed round the large fire, when a general ſhout and hallooing takes place, which you hear anſwered from all the adjacent villages and fields. Sometimes fifty or ſixty of theſe fires may be all ſeen at once. This being finiſhed, the company return home, where the good houſewife and her maids are preparing a good ſupper. A large cake is always provided, with a hole in the middle. After ſupper, the company all attend the bailiff (or head of the oxen) to the Wain-houſe, where the following particulars are obſerved: The maſter, at the head of his friends, fills the cup (generally of ſtrong ale), and ſtands oppoſite the firſt or fineſt of the oxen. He then pledges him in a curious toaſt: the company follow his example with all the other oxen, addreſſing each by his name. This being finiſhed, the large cake is produced, and, with much ceremony, put on the horn of the firſt ox, through the hole above-mentioned. The ox is then tickled, to make him toſs his head: if he throw the cake behind, then it is the miſtreſs's perquiſite; if before (in what is termed the booſy), the bailiff himſelf claims the prize. The company then return to the houſe, the doors of which they find locked, nor will they be opened till ſome joyous ſongs are ſung. On their gaining admittance, a ſcene of mirth and jollity enſues, and which laſts the greateſt part of the night.[2]

In "Vox Graculi," 1623, p. 52, ſpeaking of the ſixth of January,

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[1] So we read in the "Gloſſary to the Exmore Dialect:"

"Watſail, a drinking ſong, ſung on Twelfth Day Eve, throwing toaſt to the apple-trees, in order to have a fruitful year, which ſeems to be a relic of the heathen ſacrifice to Pomona."

This ſeems to have been done in ſome places upon Chriſtmas Eve; for in Herrick's Heſperides," p. 311, I find it among the Chriſtmas Eve ceremonies.

Sir Thomas Ackland, Bart. informed me at Werington, October 24th, 1790, that this was done in his neighbourhood on Chriſtmas Eve. See alſo "Gent. Mag." 1791, p. 116. "Archæol." vol. xi. p. 420.

[2] [Gebelin, in his "Monde Primitif," vol. iv. p. 280, mentions this uſage. He traced an affinity between it and the ſearch of the magi for the Saviour. See a further obſervation by him in connection with this queſtion.]

Pennant, in his account of this cuſtom, ſays, "that after they have drank a chearful glaſs to their maſter's health, ſucceſs to the future harveſt, &c. then returning home, they feaſt on cakes made of carraways, &c. ſoak'd in cyder, which they claim as a reward for their paſt labours in ſowing the grain. This," he obſerves, "ſeems to reſemble a cuſtom of the antient Danes, who in their addreſſes to their rural deities, emptied on every invocation a cup in honour of them."—*Pennant's Tour in Scotland, edit. 8vo. Cheſter*, 1771, p. 91.

the writer tells us, "This day, about the houres of 5, 6, 7, 8, 9, and 10; yea in ſome places till midnight well nigh, will be ſuch a maſſacre of ſpice-bread, that, ere the next day at noone, a two-penny brown loafe will ſet twenty poore folkes teeth on edge. Which hungry humour will hold ſo violent, that a number of good fellowes will not refuſe to give a ſtatute marchant of all the lands and goods they enjoy, for halfe-a-crownes worth of two-penny paſties. On this night much maſking in the Strand, Cheapſide, Holburne, or Fleet-Street."

Waldron, in his "Deſcription of the Iſle of Man,"[1] ſays: "There is not a barn unoccupied the whole twelve days, every pariſh hiring fidlers at the publick charge. On Twelfth Day, the fidler lays his head in ſome one of the wenches laps, and a third perſon aſks, who ſuch a maid, or ſuch a maid ſhall marry, naming the girls then preſent one after another; to which he anſwers according to his own whim, or agreeable to the intimacies he has taken notice of during this time of merriment. But whatever he ſays is as abſolutely depended on as an oracle; and if he happens to couple two people who have an averſion to each other, tears and vexation ſucceed the mirth. This they call cutting off the fidler's head; for, after this, he is dead for the whole year."

In Henry Bold's "Wit a Sporting," 1657, p. 80, there is a deſcription (ſtolen from Herrick) of the pleaſantries of what is there called "St. Diſtaff's Day, or the Morrow after Twelfth Day."

It may rather ſeem to belong to religious than popular cuſtoms to mention, on the authority of the "Gentleman's Magazine," for January, 1731, p. 25, that at the Chapel-Royal at St. James's, on Twelfth Day that year, "the King and the Prince made the offerings at the altar of gold, frankincenſe, and myrrh, according to cuſtom. At night their Majeſties, &c. played at Hazard, for the benefit of the groom-porter."

[Formerly, it was cuſtomary in Devonſhire, on this night, to drink hot cyder and eat cakes, and after the company had partaken of this entertainment to their ſatisfaction, they proceeded into the orchard, where they offered a portion to the apple-trees and pear-trees by laying a piece of cake on a bough of each, and pouring over it a libation of hot cyder. The men who happened to be preſent then fired a ſalute, and the women and girls ſang in chorus:

"Bear blue, apples and pears enou',
Barn fulls, bag fulls, ſack fulls. Hurrah! Hurrah! Hurrah!'"

There are ſeveral verſions of the ſubjoined ſong; but that here given is current in Devonſhire on Twelfth Day:

"Apple-tree, apple-tree,
Bear apples for me:
Hats full, laps full,
Sacks full, caps full:
Apple-tree, apple-tree,
Bear apples for me."

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[1] Works, p. 155.

At Pauntley, on the borders of Glouceſterſhire and Worceſterſhire, and thereabout, there is a ſuperſtition, that the *ſmut* in wheat may be prevented in the following manner. On the eve of Twelfth Day, all the farm-ſervants aſſemble in one of the fields belonging to their reſpective employers, whoſe wheat has been ſown, and at the end of twelve lands, they make twelve fires with ſtraw in a row; one of theſe is made larger than the others; and round it they drink to their maſter's health and to a good harveſt. On going home, they are treated to a repaſt of cakes ſoaked in cyder.]

[SAINTS' DAYS.

A WRITER in "Current Notes" for December, 1857, judiciouſly obſerves reſpecting thoſe ſaints, who are merely commemorated: "It is a fact hitherto almoſt unnoticed, that theſe Saints' Days now conſidered as the diſtinctive badges of Romaniſm continued to retain their appropriated ſtations in our popular Proteſtant Engliſh Almanac, until the alteration of the ſtyle in 1752, when they were diſcontinued."]

St. Agnes Day, or Eve.

(*January* 21.)

ST. AGNES was a Roman virgin and martyr, who ſuffered in the tenth perſecution under the Emperor Diocleſian, A. D. 306.[1] She was condemned to be debauched in the public ſtews before her execution, but her virginity was miraculouſly preſerved by lightning and thunder from Heaven. About eight days after her execution, her parents going to lament and pray at her tomb, they ſaw a viſion of angels, among whom was their daughter, and a lamb ſtanding by her as white as ſnow, on which account it is that in every graphic repreſentation of her, there is a lamb pictured by her ſide.[2] [The Life of this Saint was written by L. Sherling (*i. e.* Daniel Pratt), in proſe and verſe, and printed in 1677, 8vo.]

On the eve of her day many kinds of divination are practiſed by virgins to diſcover their future huſbands.[3]

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[1] "Wheatley on the Common Prayer," 8vo. Lond. 1741, p. 59.

[2] In the Office for St. Agnes' Day in the "Miſſale ad uſum Sarum," 1554, this paſſage occurs: "Hec eſt Virgo ſapiens, quam Dominus *vigilantem* invenit." The Goſpel is the parable of the Virgins. [The "Portiforium ad uſum Sarum" declares that Agnes was the daughter of immaculate parents,—*Cujus mater Virgo eſt, cujus pater fœminam neſcit*, and that ſhe was ſo deeply verſed in magic, that it was ſaid that Chriſt was her ſpouſe.]

[3] It is called faſting St. Agnes' Faſt. The following lines of Ben Jonſon allude to this:

[The feſtival of St. Agnes was not obſerved with much rigour in Germany in the time of Naogeorgus,[1] but he deſcribes the celebration at Rome on this anniverſary as very ſolemn. It was cuſtomary to offer two lambs in remembrance of the legend, at the high altar, theſe were taken by the prieſt and kept till ſhearing time, when their fleeces were uſed for palls. The ſame practice was obſerved by a comparatively recent traveller in Italy.[2]

In the biſhopric of Durham, the country people have the following addreſs in uſe:

" Fair Saint Agnes, play thy part,
And ſend to me my own ſweetheart,
Not in his beſt nor worſt array,
But in the clothes he wears every day;
That to-morrow I may him ken,
From among all other men."]

St. Vincent's Day.

(*January* 22.)

DOUCE'S MSS. Notes ſay, " Vincenti feſto ſi Sol radiet memor eſto :" thus Engliſhed by Abraham Fleming:

" Remember on St. Vincent's Day,
If that the ſun his beams diſplay."[3]

" And on ſweet St. Agnes' night
Pleaſe you with the promis'd ſight,
Some of huſbands, ſome of lovers,
Which an empty dream diſcovers."

Burton, in his " Anatomy," alſo ſpeaks of this ſort of divination, and Aubrey, in his " Miſcellanies," directs that " Upon St. Agnes' Night you take a row of pins, and pull out every one, one after another, ſaying a Pater Noſter, ſticking a pin in your ſleeve, and you will dream of him or her you ſhall marry."

[1] " Popiſh Kingdome," by B. Googe, 1570, fol. 46 b.

[2] " The preſent ſtate of the Manners, &c. of France and Italy—in Poetical Epiſtles to Robert Jephſon, Eſq." 8vo. Lond. 1794. From Rome, February 14, 1793, p. 58.

[3] Scot's " Diſcov. of Witchcraft," b. xi. c. 15.

Converſion of St. Paul.

(*January* 25.)

[MACHYN the Diariſt notices the annual proceſſion to St. Paul's on January 25, 1557-8. "There was," ſays he, "a goodly proceſſion at St. Paul's. There was a prieſt of every parryche of the dyoſſes of Londun, with a cope, and the biſhop of Londun wayreng ys myter; *and after cam a fat buck, and ys hed with the hornes borne a-pone a baner-pole*, and xl hornes blohyng a-for the boke and be-hynd." This cuſtom originated in 1375 under circumſtances which are fully detailed in the "Book of Days."

In the "Roman Calendar" it is called Dies Ægyptiacus (an unlucky day). But no explanation ſeems ever to have been offered of the origin of this opinion or feeling, and the ſame may be ſaid of the ſtatement which follows.]

Hoſpinian tells us that it is a critical day with the vulgar, indicating, if it be clear, abundance of fruits; if windy, foretelling wars; if cloudy, the peſtilence; if rainy or ſnowy, it prognoſticates dearneſs and ſcarcity:[1] according to the old Latin verſes, thus tranſlated in Bourne:

"If St. Paul's Day be fair and clear,
It doth betide a happy year;
If bluſtering winds do blow aloft,
Then wars will trouble our realm full oft;
And if it chance to ſnow or rain,
Then will be dear all ſorts of grain."[2]

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[1] "Hoſp. De Orig. Feſt. Chriſt." fol. 36.

In the Roman Calendar I find an obſervation on the 13th December, "That on *this* day prognoſtications of the months were drawn for the whole year."

"Prognoſtica menſium per totum annum."

In "The Shepherd's Almanack" for 1676, among the Obſervations on the month of January, we find the following: "Some ſay that if on the 12th of January the ſun ſhines, it foreſhews much wind. Others predict by St. Paul's Day; ſaying, if the ſun ſhine, it betokens a good year; if it rain or ſnow, indifferent; if miſty, it predicts great dearth; if it thunder, great winds, and death of people that year."

Lodge, in his "Wit's Miſerie," 1596, glances at the ſuperſtitions of this and St. Peter's Day, p. 12, "And by S. Peter and S. Paule the fool rideth him."

[2] The Latin is given different in Hearne's edition of "Robert of Aveſbury's Hiſtory of Edward III." p. 266.

Willsford, in his "Nature's Secrets," p. 145, gives the verſes as follow:

"If Saint Paul's Day be fair and clear,
It does betide a happy year;
But if it chance to ſnow or rain,
Then will be dear all kind of grain:
If clouds or miſts do dark the ſkie,
Great ſtore of birds and beaſts ſhall die;
And if the winds do fly aloft,
Then wars ſhall vex the kingdome oft."

A writer in the "World," No. 10 [Horace Walpole] ſpeaking on the alteration

Biſhop Hall, in his "Characters of Virtues and Vices," 1608, ſpeaking of the ſuperſtitious man, obſerves that "Saint Paules Day and Saint Swithines, with the Twelve, are his oracles, which he dares believe againſt the almanacke."

Gay, in his "Trivia," repeats the ſuperſtition, concluding with a moral:

> "Let no ſuch vulgar tales debaſe thy mind,
> Nor Paul, nor Swithin, rule the clouds and wind."

Schenkius ſays, "It is a cuſtom in many parts of Germany to drag the images of St. Paul and St. Urban to the river, if on the day of their feaſt it happens to be foul weather."[1]

Bourne obſerves upon St. Paul's Day, "How it came to have this particular knack of foretelling the good or ill fortune of the following year, is no eaſy matter to find out. The Monks, who were undoubtedly the firſt who made this wonderful obſervation, have taken care it ſhould be handed down to poſterity, but why or for what reaſon this obſervation was to ſtand good, they have taken care to conceal. St. Paul did indeed labour more abundantly than all the Apoſtles; but never, that I heard, in the ſcience of Aſtrology. And why his day ſhould therefore be a ſtanding almanack to the world, rather than the day of any other ſaint, will be pretty hard to find out."[2]

[Cuthbert Bede, in "Notes and Queries" for February 10, 1866, ſays that a Huntingdonſhire cottager ſaid to him on the preceding 25th January: "We ſhall have a fine ſpring, Sir. There is an old proverb that ſays: If Paul's Day is fine, it will be a fine ſpring." The cottager referred to the adage:

> "If St. Paul be fair and clear,
> Then betides a happy year."

Now, perhaps, this may be the true reaſon, why St. Paul's Day uſed to be the time, from which the weather, &c. were computed.]

In Bagford's day (1714), a poſt near Billingſgate was known as *St. Paul's Stump*, and it was an uſage which had grown obſolete even at that time, for the porters who plied there to invite every paſſenger to kiſs the poſt, whereupon, if he complied, they gave him a name, and he was to chooſe one of them for his godfather; but upon his refuſal, he was bumped againſt the poſt.[3]

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of the ſtile, obſerves: "Who that hears the following verſes, but muſt grieve for the Shepherd and Huſbandman, who may have all their prognoſtics confounded, and be at a loſs to know beforehand the fate of their markets?"

[1] "Treatiſe on Images," chap. xiii. [2] Chap. xiii.

[3] Leland's "Collectanea," ed. 1770, p. lxxvi.

[Paul's Pitcher Day.

THIS is a red letter day, as my friend Mr. Couch, of Bodmin, has pointed out, among the Corniſh tinners. His words are theſe:—

"The firſt red-letter day in the tinner's calendar is *Paul's Pitcher-day*, or the eve of Paul's Tide (January 24th). It is marked by a very curious and inexplicable cuſtom, not only among tin-ſtreamers, but alſo in the mixed mining and agricultural town and neighbourhood of Bodmin, and among the ſea-faring population of Padſtow. The tinner's mode of obſerving it is as follows:—On the day before the Feaſt of St. Paul, a water-pitcher is ſet up at a convenient diſtance, and pelted with ſtones until entirely demoliſhed. The men then leave their work, and adjourn unto a neighbouring ale-houſe, where a new pitcher bought to replace the old one, is ſucceſſively filled and emptied, and the evening is given up to merriment and miſrule.

"On enquiry whether ſome dim notion of the origin and meaning of this cuſtom remained among thoſe who ſtill keep it up, I find it generally held to be an ancient feſtival intended to celebrate the day when tin was firſt turned into metal,—in fact, the diſcovery of ſmelting. It is the occaſion of a revel, in which, as an old ſtreamer obſerves, there is an open rebellion againſt the water-drinking ſyſtem which is enforced upon them whilſt at work."

The cuſtom of obſerving *Paul's Pitcher Night*, is probably half-forgotten even in Cornwall at the preſent time, where many of the ancient provincial uſages have been ſuffered to die out; but Mr. Couch found it in full vigour ſo recently as 1859. The boys of Bodmin parade the town with pitchers, and into every houſe where the door can be opened, or has been inadvertently left ſo, they hurl a "Paul's pitcher." Puniſhing the youngſters is very much like the ſtory of Mrs. Glaſſe and the hare: firſt *catch* them. The urchins cry, as they throw the pitcher:

"Paul's eve,
And here's a heave."

The origin of the practice has not been ſtated; it is doubtful whether it will ever be diſcovered. The author of the foregoing diſtich does not ſeem to have poſſeſſed a very poetical or muſical ear.]

[St. Monacella.

(*January* 31.)

ST. Monacella is not even mentioned by Hone, Brand, Nicolas, or Chambers. She is the Welſh Melangle, however, whoſe day was January 31. "The Legend of St. Monacella," ſays a correſpondent of "Current Notes" for March 1857, "relates that ſhe was the daughter of an Iriſh monarch, who had determined to marry her to a nobleman of his court. She had, however, vowed celibacy, fled from her father's dominions, and took refuge in Wales, where ſhe lived fifteen years without ſeeing the face of man. At length, Brochwel Yſcythrog, Prince of Powis, one day hare-hunting, purſued his game till he came to a great thicket, where he was amazed to find a virgin of ſurpriſing beauty, engaged in deep devotion, with (under her robe) the hare he had been purſuing, boldly facing the dogs, who retired howling to a diſtance, notwithſtanding all the efforts of the prince's followers to make them ſeize their prey. Even, when the huntſman attempted to blow his horn, it ſtuck to his lips. The prince heard her ſtory, and gave to God and her a parcel of land, to be a ſanctuary to all that fled there. . . . . ." St. Monacella died lady ſuperior of the abbey ſhe founded in conſequence, at an advanced age, and was buried in the adjoining church, called from her.—Pennant—Melangell. Pennant the hiſtorian records, in his "Welſh Tour," a viſit paid by him to this ſpot in 1784.]

Candlemaſs Day.

(*February* 2.)

THE PURIFICATION OF THE VIRGIN MARY.

THIS is called in the North of England the Wives' Feaſt Day. The name of Candlemaſs is evidently derived from the lights which were then diſtributed and carried about in proceſſion.[1]

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[1] "This feaſt is called by the Greeks *υπαπαντα*, which ſignifies a meeting, becauſe Simeon and Anna the propheteſs met in the Temple at the preſentation of our Saviour." L'Eſtrange's "Alliance of Divine Offices," p, 147. See Luke ii.—At the celebration of the Feaſt of Corpus Chriſti, at Aix in Provence, there is a proceſſion of Saints, among whom St. Simeon is repreſented with a mitre and cap, carrying in his left hand a baſket of eggs.— *Hiſt. de la Fête Dieu*, p. 100.—DOUCE.

In the "Roman Calendar," I find the ſubſequent obſervations on the 2nd of February, uſually called Candlemaſs Day:

> "Torches are conſecrated.
> Torches are given away for many days."[1]

Pope Sergius, ſays Becon, in his "Reliques of Rome," 1563, commanded that all the people "ſhuld go on proceſſion upon Candlemaſs Day, and carry Candels about with them brenning in their hands in the year of our Lord 684."[2]

How this Candle-bearing on Candlemaſs Day came firſt up, the author of the Feſtival declareth in this manner: "Somtyme," ſaith he, "when the Romaines by great myght and royal power, conquered all the world, they were ſo proude, that they forgat God, and made them divers gods after their own luſt. And ſo among all they had a god that they called Mars, that had been tofore a notable knight in battayle; and ſo they prayed to hym for help, and for that they would ſpeed the better of this knight, the people prayed and did great worſhip to his mother, that was called Februa, after which woman much people have opinion that the moneth February is called. Wherefore the ſecond daie of thys moneth is Candlemaſs Day. The Romaines this night went about the city of Rome with torches and candles brenning in worſhip of this woman Februa, for hope to have the more helpe and ſuccoure of her ſonne Mars.

"Then there was a Pope that was called Sergius, and when he ſaw Chriſtian people draw to this falſe maumetry and untrue belief, he thought to undo this foule uſe and cuſtom, and turn it unto Gods worſhip and our Ladys, and gave commandment that all Chriſtian people ſhould come to church and offer up a Candle brennyng, in the

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[1] "Feb. 2. "Purificatio Viginis
Faces conſecrantur.
Faces dantur multis diebus."

"To beare their Candels ſoberly, and to offer them to the Saintes, not of Gods makynge, but the Carvers and Paynters," is mentioned among the Roman Catholic cuſtoms cenſured by John Bale in his "Declaration of Bonners Articles," 1554, ſignat. D. 4 b.; as is, Ibid. fol. 18 b. "to conjure Candels."

In a Proclamation dated 26 February, 30 Henry VIII. "concernyng Rites and Ceremonies to be uſed in due fourme in the Churche of Englande," we read as follows:

"On Candelmas Daye it ſhall be declared, that the bearynge of Candels is done in the memorie of Chriſte the ſpirituall lyghte, whom Simeon dyd prophecye as it is redde in the Churche that daye."

The ſame had been declared by a Decree of Convocation. See Fuller's "Church Hiſtory," p. 222. Compare p. 27, *infrâ*.

In Herbert's "Country Parſon," 1675, third impreſſion, p. 157, he tells us, "Another old cuſtom (he had been ſpeaking of PROCESSIONS) there is, of ſaying, when light is brought in, *God ſend us the light of Heaven*; and the parſon likes this very well.—Light is a great bleſſing, and as great as food, for which we give thanks: and thoſe that think this ſuperſtitious, neither know ſuperſtition nor themſelves." This appears to be at this time totally forgotten.

[2] Durand, &c.

worſhip that they did to this woman Februa, and do worſhip to our Lady and to her ſonne our Lord Jeſus Chriſt. So that now this Feaſt is ſolemnly hallowed thorowe all Chriſtendome. And every Chriſtian man and woman of covenable age is bound to come to church and offer up their Candles, as though they were bodily with our Lady, hopyng for this reverence and worſhip, that they do to our Ladye to have a great rewarde in Heaven." The Feſtyvall adds, " A Candell is made of weke and wexe; ſo was Cryſtes ſoule hyd within the manhode: alſo the fyre betokeneth the Godhede: alſo it betokeneth our Ladyes moderhede and maydenhede, lyght with the fyre of love."

In Dunſtan's " Concord of Monaſtic Rules" it is directed, that, " on the Purification of the Virgin Mary the monks ſhall go in ſurplices to the Church *for Candles*, which ſhall be *conſecrated, ſprinkled with holy water, and cenſed by the Abbot*.—Let every Monk take a Candle from the Sacriſt, and light it. Let a Proceſſion be made, Thirds and Maſs be celebrated, and *the Candles, after the offering, be offered to the Prieſt*."

It was anciently a cuſtom for women in England to bear lights when they were churched, as appears from the following royal *bon mot* [for the hiſtorical truth of which there is no ſufficient authority.] William the Conqueror, by reaſon of ſickneſs, kept his chamber a long time, whereat the French King, ſcoffing, ſaid, " The King of England lyeth long in child-bed:" which when it was reported unto King William, he anſwered, " When I am churched, there ſhall be a thouſand lights in France;" (alluding to the lights that women uſed to bear when they were churched:) and that he performed within a few daies after, waſting the French territories with fire and ſword.[1]

In ſome of the ancient illuminated Calendars a woman holding a taper in each hand is repreſented in the month of February.

[Hoſpinian's[2] account of this feſtival is remarkably brief; but as Naogeorgus in Googe's paraphraſe, is a little more explicit, his account may be here inſerted.

" Then comes the Day wherein the Virgin offred Chriſt unto
The Father chiefe, as Moyſes law commaunded hir to do.
Then numbers great of *Tapers* large, both men and women beare
To Church, *being halowed there with pomp*, and dreadful words to heare.
This done, eche man his Candell lightes where chiefeſt ſeemeth hee,
Whoſe Taper greateſt may be ſeene, and fortunate to bee;
Whoſe Candell burneth cleare and bright, a wondrous force and might
Doth in theſe Candels lie, *which if at any time they light*,
They ſure *beleve that neyther ſtorme or tempeſt dare abide*,
Nor thunder in the ſkies be heard, nor any Devils ſpite,
Nor fearefull ſprites that walke by night, nor hurts of froſt or haile."

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[1] See Foſbrooke's " Britiſh Monachiſm," vol. i. p. 28. A note adds: *Candlemas Day*. The Candles at the Purification were an exchange for the luſtration of the Pagans, and Candles were uſed " from the parable of the wiſe virgins."—' Alcuinus de divinis Officiis, p. 231.

[2] " Camden's Remains," edit. 1674, p. 318. In " The Burnynge of St. Paules

In the "Doctrine of the Maſſe Booke," &c., 1554, 8vo. ſignat. A 8, we find

"THE HALOWING OF CANDLES UPON CANDELMAS DAY."

The Prayer. "O Lord Jeſu Chriſt, ✠ bleſſe thou this creature of *a waxen taper* at our humble ſupplication, and, by the vertue of the holy croſſe, poure thou into it an heavenly benediction; that as thou haſt graunted it unto mans uſe for the expelling of darknes, it may receave ſuch a ſtrength and bleſſing, thorow the token of thy holy croſſe, *that in what places ſoever it be lighted or ſet, the Divel may avoid out of thoſe habitacions, and tremble for feare, and fly away diſcouraged, and preſume no more to unquiete them that ſerve thee, who with God*," &c. There follow other prayers, in which occur theſe paſſages: "We humbly beſeech thee, that thou wilt vouchſafe to ✠ bleſſe and ſanctifie *theſe Candels, prepared unto the uſes of men, and health of bodies and ſoules, as wel on the land as in the waters.*" "Vouchſafe ✠ to bleſſe and ✠ ſanctifye, and with the Candle of heavenly benediction, *to lighten theſe tapers; which we thy ſervants taking in the honour of thy name (whan they ar lighted) deſire to beare*, &c. "Here let the Candles be ſprinkled with holy water." Concluding with this rubrick: "*When the halowyng of the Candels is done, let the Candels be lighted and diſtributed.*"

[Queen Mary, when princeſs, was a ſcrupulous obſerver of the cuſtom of offering tapers, &c., peculiar to this day, as repeated entries in her "Privy Purſe Expenſes" teſtify, and] in Biſhop Bonner's "Injunctions," 1555, ſignat. A i. we read, "that *bearyng of Candels on Candelmaſſe Daie* is doone in the memorie of our Saviour Jeſu Chriſte, *the ſpirituall lyght*, of whom Sainct Symeon dyd prophecie, as it is redde in the Church that day." This ceremony, however, had been previouſly forbidden in the metropolis: for in Stowe's

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Church in London, 1561," ſignat. I. 4 b. we read, "In Flaunders everye Saturdaye betwixt Chriſtmas and Candelmas they eate fleſh for joy, and have pardon for it, becauſe our Ladye laye ſo long in child-bedde ſay they. We here may not eat ſo: the Pope is not ſo good to us; yet ſurely it were as good reaſon that we ſhould eat fleſhe with them all that while that our Lady lay in child-bed, *as that we ſhuld bear our Candel at her Churchinge at Candlemas* with theym as they doe. It is ſeldome ſene that men offer Candels at womens Churchinges, ſavinge at our Ladies: but reaſon it is that ſhe have ſome preferment, if the Pope would be ſo good maiſter to us as to let us eat fleſhe with theym."

In Lyſons's "Environs," vol. i, p. 310, among his curious Extracts from the Churchwardens' Accounts at Lambeth, I find the following:

"1519. Paid for Smoke Money at Seynt Mary Eves, o. 2. 6."

This occurs again in 1521. "Paid by my Lord of Winchefters Scribe for Smoke Money, o. 2. 6."

We read in Woodde's "Dialogue," cited more particularly under Palm Sunday, ſignat. d. 1, "*Wherefore ſerveth holye Candels?* (Nicholas.) *To light up in thunder, and to bleſſe men when they lye a dying.*"

See on this ſubject Dupré's "Conformity between ancient and modern Ceremonies," p. 96, and Stopford's "Pagano-Papiſmus," p. 238.

"Chronicle," edit. 1631, p. 595 we read, "On the ſecond of February 1547-8, being the Feaſt of the Purification of our Lady, commonly called Candlemaſſe Day, the bearing of Candles in the Church was left off throughout the whole citie of London," [and, in fact, King Edward VI. had declared, by royal proclamation, that no man was to be ſubject to impriſonment for omitting the Popiſh ceremonies incidental to the day.]

At the end of Smart's "Vanitie and Downefall of ſuperſtitious Popiſh Ceremonies," 1628, I find, in "a briefe but true hiſtoricall Narration of ſome notorious Acts and Speeches of Mr. John Coſens" (Biſhop of Durham), the following: "Fourthly, on Candlemaſs Day laſt paſt, Mr. Cozens in renuing that Popiſh ceremonie of burning Candles[1] to the honour of our Ladye, buſied himſelf from two of the clocke in the afternoone till foure, in climbing long ladders to ſtick up wax candles in the ſaid Cathedral Church: the number of all the Candles burnt that evening was two hundred and twenty, beſides ſixteen torches: ſixty of thoſe burning tapers and torches ſtanding upon and near the high Altar (as he calls it), where no man came nigh."

"There is a canon," ſays Bourne,[2] in the Council of Trullus, againſt thoſe who baked a cake in honour of the Virgin's lying-in, in which it is decreed, that no ſuch ceremony ſhould be obſerved, becauſe ſhe ſuffered no pollution, and therefore needed no purification."[3]

At Ripon in Yorkſhire, the Sunday before Candlemaſs Day, the collegiate Church, a fine ancient building, [uſed to be] one continued blaze of light all the afternoon by an immenſe number of candles.[4] Herrick, in his "Heſperides," has two or three paſſages illuſtrating curiouſly enough the uſages peculiar to this ſeaſon.[5]

"There is a general tradition," ſays Sir Thomas Browne, "in moſt parts of Europe, that inferreth the coldneſſe of ſucceeding winter from the ſhining of the ſun on Candlemas Day, according to the proverbiall diſtich:

> "Si Sol ſplendeſcat Mariâ purificante,
> Major erit glacies poſt feſtum quam fuit ante."[6]

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[1] In the Churchwardens' Accompts of St. Martin Outwich, London, under the year 1510, is the following article:

"Paid to Randolf Merchaunt, wex-chandiler, for the Paſcall, the Tapers affore the Rode, the Croſs Candelles, and *Judas Candelles*, ix^{s}. iiij^{d}." Quære, *Judas Candelles?*

[2] "Antiq. Vulgares," chap. xvii. Can. 80, Trul. Bal.

[3] The purple-flowered *Lady's Thiſtle*, the leaves of which are beautifully diverſified with numerous white ſpots, like drops of milk, is vulgarly thought to have been originally marked by the falling of ſome drops of the Virgin Mary's milk on it, whence, no doubt, its name *Lady's*, i. e. *Our Lady's Thiſtle*. An ingenious little invention of the dark Ages, and which, no doubt, has been of ſervice to the cauſe of ſuperſtition.

[4] "Gent. Mag." Aug. 1790, p. 719.

[5] "Heſp." pp. 337, 361.

[6] "Vulgar Errors," edit. 1646, p. 289.

In the "Country Almanack" for 1676, under February, we read—

> "Foul weather is no news; hail, rain, and ſnow
> Are now expected, and eſteem'd no woe;
> Nay, 'tis an *omen bad* the yeomen ſay,
> If Phœbus ſhews his face the ſecond day."

Martin, in his "Deſcription of the Weſtern Iſlands,"[1] mentions an ancient cuſtom obſerved on the ſecond of February: "The miſtreſs and ſervants of each family take a ſheaf of oats and dreſs it up in women's apparel, put it in a large baſket, and lay a wooden club by it, and this they call Briid's Bed; and then the miſtreſs and ſervants cry three times, "Briid is come, Briid is welcome." This they do juſt before going to bed, and when they riſe in the morning they look among the aſhes, expecting to ſee the impreſſion of Briid's club there; which if they do, they reckon it a true preſage of a good crop and proſperous year, and the contrary they take as an ill omen."[2]

[There is a proverb—

> "If Candlemas day be fair and bright,
> Winter will have another flight;
> If on Candlemas day it be ſhower and rain,
> Winter is gone and will not come again."

Which appears to point to the deceptive character of a premature ſeaſon. The heavy winds which viſit us during February and March are ſometimes called "Candlemas-eve winds."]

St. Blaze's Day.

(*February* 3.)

[HOSPINIAN deſcribes this Saint as a Cappadocian Biſhop who, in the perſecution under Diocletian and Maximian, fled to a cavern and led the life of a hermit. He alſo followed the medical profeſſion, and healed both men and animals. He was diſcovered, however, and caſt into priſon, from which, after enduring many tortures, he was led to the place of execution. After his martyrdom and canonization, candles were offered at his altar, which were ſaid to poſſeſs the unuſual property of curing diſeaſes in human and other creatures.]

Minſhew, in his "Dictionary," under the word Hocke-tide, ſpeaks of "St. Blaze his Day, about Candlemaſs, when country women goe

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[1] 8vo. Lond. 1716, p. 119.

[2] Ray, in his "Proverbs," 1670, has preſerved thoſe relating to this day.

about and make good cheere, and if they find any of their neighbour women a ſpinning that day, they burne and make a blaze of fire of the diſtaffe, and thereof called S. Blaze his Day."

Percy[1] tells us "The anniverſary of St. Blaſius is the 3rd of February, when it is ſtill the cuſtom in many parts of England to light up fires on the hills on St. Blayſe night: a cuſtom antiently taken up, perhaps for no better reaſon than the jingling reſemblance of his name to the word Blaze."

Scot, in his "Diſcovery of Witchcraft,"[2] gives us a charm uſed in the Romiſh church upon St. Blaze's Day, that will fetch a thorn out of any place of one's body, a bone out of the throat, &c., to wit, "Call upon God and remember St. Blaze."

The following is the account of St. Blaze in the "Popiſh Kingdome," fol. 47 b.

> "Then followeth good Sir Blaze, who doth a waxen Candell give,
> And holy water to his men, whereby they ſafely live.
> I divers barrels oft have ſeene, drawne out of water cleare,
> Through one ſmall bleſſed bone of this ſame Martyr heare:
> And caryed thence to other townes and cities farre away,
> Ech ſuperſtition doth require ſuch earneſt kinde of playe."[3]

[St. Scholaſtica's Day.

(*February* 10.)

THE annual cuſtom on this day at Oxford is thus deſcribed in Gutch's "Collectanea Curioſa," 1781, from a paper by Dr. Wallis "on the Privileges, &c., of the Univerſity of Oxford." "By an Inſtrument under the City Seal, 15 May, 31 Edward III. (in part of Compenſation for the great outrage of the townſmen on the ſcholars, 29 Edward III. [1354] they are to pay to the Univerſity an hundred marks yearly. But . . . . for ſuch year one, wherein the Mayor and 62 Commoners procure a maſs at St. Mary's Church, on Saint Scholaſtica's Day, and thereat offer each of them a penny at leaſt, for the ſouls of ſcholars and others ſlain in the great conflict. Which Maſs (by the orders 27 Eliz.) is commuted into a ſermon or communion with ſuch oblation, and to the uſe of the Univerſity. Of late the uſe hath been to have only the Litany and the Oblation."]

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[1] "Notes to the Northumberland Houſehold Book," p. 333.

[2] Edit. 1665, p. 137.

[3] [The following lines occur in an early MS. among Cole's MSS. in the Britiſh Muſeum:—

> "Imber ſi datur, Virgo dum purificatur,
> Inde notatur quod hyemps abinde fugatur;
> Si ſol det radium, frigus erit nimium."]

St. Valentine's Day.

(*February* 14.)

"Nature, the Vicare of the Almightie Lord,
That hote, colde, hevie, light, moiſt, and drie,
Hath knit by even number of accord
In eaſie voice, began to ſpeak and ſay,
Foules, take hede of my ſentence I pray,
And for your own eaſe in fordring of your need,
As faſt as I may ſpeak I will me ſpeed.
Ye know well, how on St. Valentines Day,
By my ſtatute and through my governaunce,
Ye doe cheſe your Makes, and after flie away
With hem as I pricke you with pleaſaunce."—*Chaucer.*

"This month bright Phœbus enters Piſces,
The maids will have good ſtore of kiſſes,
For always when the ſun comes there,
Valentine's Day is drawing near,
And both the men and maids incline
To chuſe them each a Valentine;
And if a man gets one he loves,
He gives her firſt a pair of gloves;
And, by the way, remember this,
To ſeal the favour with a kiſs.

This kiſs begets more love, and then
That love begets a kiſs again,
Until this trade the man doth catch,
And then he does propoſe the match;
The woman's willing, tho' ſhe's ſhy,
She gives the man this ſoft reply,
'I'll not reſolve one thing or other,
Until I firſt conſult my mother.'
When ſhe ſays ſo, 'tis half a grant,
And may be taken for conſent."—*Poor Robin* for 1757.

[THIS Saint is held to have been an Elder of the Church, beheaded in the reign of Claudius. If Biſhop Hall may be believed, he was a man of ſingular chaſtity of life.]

"It is a ceremony," ſays Bourne,[1] "never omitted among the vulgar, to draw lots, which they term Valentines, on the eve before Valentine Day. The names of a ſelect number of one ſex are, by an equal number of the other, put into ſome veſſel; and after that, every one draws a name, which for the preſent is called their Valentine, and is looked upon as a good omen of their being man and wife afterwards.

[1] "Antiquitates Vulgares," chap. xx.

[Butler, in his "Lives of the Saints," ſays that the cuſtom originated among the Romans, and that, on the Feaſt of Februata Juno (Feb. 13), boys drew the names of girls in order to be able to divine who ſhould be their miſtreſs, and that, this pagan uſage giving offence to the Chriſtian prieſthood, the names of Saints were ſubſtituted on the ſlips of paper for thoſe of ſweethearts. Butler mentions, as one of the moſt ſtrenuous opponents of Valentines, St. Francis of Sales.]

Bourne adds, "There is a rural tradition, that on this day every bird chooſes its mate," and concludes that perhaps the youthful part of the world hath firſt practiſed this cuſtom, ſo common at this ſeaſon.

I once thought this cuſtom might have been the remains of an ancient ſuperſtition in the Church of Rome on this day, of chooſing patrons for the enſuing year: and that, becauſe ghoſts[1] were thought to walk on the night of this Day, or about this time, and that Gallantry had taken it up when Superſtition at the Reformation had been compelled to let it fall.

Since that time I have found unqueſtionable authority to evince that the cuſtom of chooſing Valentines was a ſport practiſed in the houſes of the gentry in England as early as 1476.[2]

[In the D'Ewes Correſpondence there is a letter from William Boſwell, of Jeſus College, Cambridge, to Sir William Waldegrave, dated May 18, 1608, in which the writer ſays: "About a quarter of a yeare ſince, Mr. Clapton was, amongſt other fellowes and gentlemen of our colledge, *drawne by paper lotts*, to be Valentine to one of Dr. Duports daughters: which, being tould unto Mr. Clapton, he came preſently, and aſked mee what he ſhould doe; I reſolved him as the other company did; which afterward giving gloves unto their Valentines, wee alſo bought a paire, coſting 2*s.* 6*d.*, and beſtowed them uppon her."

There is a curious entry in Walter Yonge's Diary under 1621-2,

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[1] I find in the Roman Calendar the following obſervation on the 14th of February:—

"Manes nocte vagari creduntur."

[2] "Paſton Letters," vol. ii. p. 211. Lydgate, in a Poem written by him in praiſe of Queen Catherine, conſort to Henry V. writes:—

"Seynte Valentine, of cuſtome yeere by yeere
Men have an uſaunce in this regioun
To loke and ſerche Cupides Kalendere,
And choſe theyr choyſe, by grete affeccioun;
Such as ben prike with Cupides mocioun,
Takyng theyre choyſe as theyr ſort doth falle:
But I love oon whiche excellith alle."

The ſame author wrote a ſet of verſes, entitled, "Chuſing Loves on S. Valentines Day," and among Gower's "Balades" (1818, 4to.), a French Valentine written by him (Gower) appears. See alſo Buchanani "Poemata," ed. 1628, p. 362.

There is an account of the manner in which St. Valentine's Day was anciently obſerved in France, in Goujet Bibliothéque Françoiſe, tom. ix. p. 266. [See alſo Poems ſaid to have been written by Charles Duke of Orleans, in England, during his impriſonment, upon this theme, in the volume edited for the Roxburghe Club.]

on this ſubject. It appears that this year ſomebody ſent a Valentine to the daughter of Sir John Croſte, purporting to come from the King, and a ſilly report circulated thereupon, that the lady was married to James.

In the old ballad of "The Two Valentines," a very familiar proverb is reproduced with a variation, as follows :—

"There is an old proverb,
That birds of a feather
Upon St. Valentine's Day
Will meet together."]

Herrick, in his "Heſperides," draws a compariſon between the ſuppoſed coupling of birds on this day, and the choice of Valentines.

In Lord North's "Foreſt of Varieties," 1645, p. 61, in a Letter to his Brother, he ſays, "*A Lady* of wit and qualitie, whom you well knew, *would never put herſelf to the chance of a Valentine*, ſaying that *ſhee would never couple herſelfe, but by choyce. The cuſtome and charge of Valentines is not ill left, with many other ſuch coſtly and idle cuſtomes*, which by a tacit generall conſent wee lay downe as obſolete."[1]

In Shipman's "Carolina," p. 135, is a copy of verſes entitled, "The Reſcue, 1672. To Mrs. D. C., *whoſe name being left after drawing Valentines and caſt into the fire, was ſnatcht out.*

I have ſearched the legend of St. Valentine, but think there is no occurrence in his life that could have given riſe to this ceremony.

[Moreſin relates that it was uſual in his time (1594) in Scotland for people to exchange preſents on St. Valentine's Day, and that elſewhere men made gifts to women on this feſtival, and women afterwards (*alio tempore*) made a ſuitable return.[2]]

In the "Britiſh Apollo" we find[3]

Queſtion. "In chuſing Valentines (according to cuſtom) is not the party chuſing (be it man or woman) to make a preſent to the party choſen?

Anſwer. We think it more proper to ſay, drawing of Valentines, ſince the moſt cuſtomary way is for each to take his or her lot. And Chance cannot be termed Choice. According to this method, the obligations are equal, and therefore it was formerly the cuſtom mutually to preſent, but now it is cuſtomary only for the Gentlemen."

Gay has left us a poetical deſcription of ſome rural ceremonies uſed on the morning of this day:

"Laſt Valentine, the day when birds of kind
Their paramours with mutual chirpings find,
I early roſe, juſt at the break of day,
Before the ſun had chaſed the ſtars away:
A-field I went, amid the morning dew,
To milk my kine (for ſo ſhould houſe-wives do),
Thee firſt I ſpied, and the firſt ſwain we ſee,
In ſpite of Fortune, ſhall our true love be."

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[1] [See "Cartwright's Poems," 1651, p. 243.] [2] "Moreſini Papatus," p. 160.
[3] Vol. ii. No. 2, 1709.

Pennant, in his "Tour in Scotland," tells us, that in February young perſons draw Valentines, and from thence collect their future fortune in the nuptial ſtate. Goldſmith, in his "Vicar of Wakefield," ſpeaks of ruſtics ſending True-love Knots on Valentine morning.

Groſe explains Valentine to mean the firſt woman ſeen by a man, or man ſeen by a woman, on St. Valentine's Day, the 14th of February.

We find the following curious ſpecies of divination in the Connoiſſeur, as practiſed on Valentine's Day or Eve. "Laſt Friday was Valentine Day, and the night before I got five bay-leaves, and pinned four of them to the four corners of my pillow, and the fifth to the middle; and then, if I dreamt of my ſweet-heart, Betty ſaid we ſhould be married before the year was out. But to make it more ſure, I boiled an egg hard, and took out the yolk, and filled it with ſalt; and when I went to bed, eat it, ſhell and all, without ſpeaking or drinking after it. We alſo wrote our lovers' names upon bits of paper, and rolled them up in clay, and put them into water: and the firſt that roſe up was to be our Valentine. Would you think it, Mr. Bloſſom was my man? I lay a-bed and ſhut my eyes all the morning, till he came to our houſe; for I would not have ſeen another man before him for all the world."

[Herrick[1] ſpeaks of the practice of divining, *by roſebuds*, the name of the man whom a girl ſhould have for her Valentine, and ſays that, once married, ſhe muſt give up chooſing Valentines, as well as going a-Maying.

The children in Norfolk *catch* Valentines, as they term it, by being the firſt to ſay, "Good morrow, Valentine," to any one whom they think likely to make them a preſent. But they muſt do this before the ſun riſes, or they are entitled to nothing, becauſe they are *ſun-burnt*. There is, or was, an uſage in Oxfordſhire, for children to go about, and levy a toll of pence from the benevolent, where the formula is a little longer:

> "Good morrow, Valentine,
> Firſt 'tis yours, then 'tis mine,
> So pleaſe give me a Valentine."

An enterpriſing perfumer has this year (1868) endeavoured to impart to the ancient uſage a ſomewhat novel character, and has on ſale a large aſſortment of boxes containing articles of millinery, ſinging birds, ſcents, and ſo on, in lieu of the ſimple letter with its enſhrined mottoes, device, or cartoon, which ſatisfied the taſte of the laſt generation. So we improve upon our anceſtors and, ſo to ſpeak, *tread out* old cuſtoms; for, whatever may be the gain here in elegance and coſtly effect, the ſimple rites of the original feſtival of St. Valentine are ſeriouſly tampered with, and we are not ſure whether there may not be a few ſtill living who will regard this daring innovator with an unfriendly eye. What, we wonder, would Elia have ſaid to him?

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[1] "Heſperides," p. 61.

Naogeorgus, in his "Popiſh Kingdom," 1570, ſpeaks with becoming indignation of an immodeſt uſage which, according to him, prevailed formerly abroad in connection with the choice of Valentines or lovers by women. I am not ſure that the paſſage is not better left in its original claſſical obſcurity.][1]

In "Poor Robin's Almanack" for 1676, that facetious obſerver of our old cuſtoms tells us, oppoſite to St. Valentine's Day in February,

"Now Andrew, Antho-
ny, and William,
For Valentines draw
Prue, Kate, Jilian."

Some other love divinations ſeem to have been practiſed on the Continent on St. Andrew's day.

Collop, or Shrove Monday.

IN the North of England [and elſewhere,[2]] the Monday preceding Shrove Tueſday, or Pancake Tueſday, is called Collop Monday: Eggs and Collops compoſe an uſual diſh at dinner on this day, as Pancakes do on the following, from which cuſtoms they have plainly derived their names.

It ſhould ſeem that on Collop Monday they took their leave of fleſh in the papal times, which was antiently prepared to laſt during the winter by ſalting, drying, and being hung up. Slices of this kind of meat are to this day termed Collops in the North, whereas they are called Steaks when cut off from freſh or unſalted fleſh; a kind of food which I am inclined to think our anceſtors ſeldom taſted in the depth of winter.

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[1] "Illis divinant etiam inquiruntque diebus
Aptæ connubio jam laſcivæque puellæ
Nomine deſponſi, quicunque eſt ille futurus.
Quatuor accipiunt Cæpas, vel quinque, vel octo,
Atque induunt certum nomen, præ aliiſque cupitum
Cuique dein propter fornacem ex ordine ponunt.
Et quæ prima ſuum protrudit cæpula germen,
Illius haud dubie nomen quoque Sponſus habebit.
Inquirunt etiam ſponſi moreſque animumque,
Sol poſtquam occiduus cœlum terraſque reliquit.
Namque ſtruem lignorum adeunt tum, perque tenebras
Fortuito inde ſudem caſu quæque extrahit unam:
Quæ fuerit ſi recta, et nullis horrida nodis,
Commodis ac comis ſperatur rite maritus:
Sin vero prava et nodis incommoda duris,
Improbulum ac pravum ſperat obtingere ſponſum.
Iſta ferunt et alunt ſcelerati impune papiſtæ."

[2] "Gent.'s Mag." 1790, p. 719.

[Canon Bowles informed Brand,] that in the neighbourhood of Salisbury, in Wiltshire, the boys go about before Shrove-tide, singing these rhymes:

> " Shrove Tide is nigh at hand,
> And I am come a shroving;
> Pray, Dame, something,
> An Apple or a Dumpling,
> Or a piece of Truckle Cheese
> Of your own making,
> Or a piece of Pancake." [1]

In the Ordinary of the Butchers' Company at Newcastle-upon-Tyne, dated 1621, I find the following very curious clause: Item, that noe one Brother of the said Fellowship shall hereafter buy or seeke any Licence of any person whatsoever to kill Flesh within the Towne of Newcastle in the Lent season, without the general consent of the Fellowship, upon payne for every such defaute to the use aforesaide, 5*l.*" They are enjoined, it is observable, in this charter, to hold their head meeting-day on Ash-Wednesday. They have since altered it to the preceding Wednesday.

[A collop is a slice of meat or cutlet from an animal, metaphorically a child, in which sense Shakespeare and Lyly use it. The etymology is doubtful, unless it is from the old Latin *colponer*, to cut.][2]

At Eton school it was the custom, on Shrove Monday, for the scholars to write verses either in praise or dispraise of Father Bacchus:[3] poets being considered as immediately under his protection. He was therefore sung on this occasion in all kinds of metres, and the verses of the boys of the seventh and sixth, and of some of the fifth forms, were affixed to the inner doors of the College.

Verses are still written and put up on this day, but I believe the young poets are no longer confined to the subject of writing eulogiums on the god of wine. It still however retains the name of the Bacchus.

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[1] Overbury, in his " Characters," speaking of a " Franklin," says, that among the Ceremonies which he annually observes, and that without considering them as reliques of Popery, are " Shrovings."

[2] [Kennett's " Par. Ant. Glos." art. COLLERUS.; or from the Greek κολώπιον. See Casaubon, " De Vet. Ling. Angl." 279; Lye " Junii Etymolog." art. COLAB, &c.; all cited by Brand. But conf. " Ducange Glos." art. *Colpo*.]

[3] " Status Scholæ Etonensis," A.D. 1560, fol. 423.

Shrove-Tide, or Shrove Tuesday;

Called also Fastern's Even and Pancake Tuesday.[1]

[IN the North of England, Shrove Tuesday is called Fasten's E'en, the succeeding day being Ash Wednesday, the first day of the Lenten Fast.

I observe that the late Mr. Hunter in his "Hallamshire Glossary," 1829, notices the term *Fasten-Tuesday* as the name under which Shrove Tuesday, though only in strictness a vigil, is known in that district of Yorkshire. It is called *Fasguntide* by Blount in his "Glossographia," 1681, a word interpreted by Forby *fasting-time*. It is no longer known, although Mr. Halliwell, in his "Dictionary of Archaisms," 1847, seems to quote it as a current provincialism in the Eastern shires.]

Shrove-tide plainly signifies the time of confessing sins, as the Saxon word Shrive, or Shrift, means Confession. This season has been anciently set apart by the Church of Rome for a time of shriving or confessing sins.[2] This seemingly no bad preparative for the austerities that were to follow in Lent, was, for whatever reason, laid aside at the Reformation.

The luxury and intemperance that usually prevailed at this season were vestiges of the Romish carnival,[3] which Moresin derives from the times of Gentilism, introducing Joannes Boemus Aubanus as describing it thus:[4] "Men eat and drink and abandon themselves to every kind of sportive foolery, as if resolved to have their fill of pleasure before they were to die, and as it were forego every sort of delight."

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[1] In the Oxford Almanacks, the Saturday preceding this day is called the *Egg-Feast*. Perhaps the same as our Collop Monday. See, under Paste Eggs, Hyde's Account of the *Festum Ovorum*.

[2] Bourne, chap. xxi. In the Churchwardens' Accounts of St. Mary at Hill, in the City of London, A.D. 1493, is the following article: "For a Mat for the *Shreving* Pewe, iij d."

[3] Ducange, Glos. *v.* Carnelevament. Wheatley on the Com. Pr. 1741, p. 222.

[4] Bishop Hall, in his "Triumphs of Rome," thus describes the *Jovial Carneval*. "Every man cries *Sciolta*, letting himself loose to the maddest of merriments, marching wildly up and down in all forms of disguises; each man striving to outgo other in strange pranks of humorous debauchedness, in which even those of the holy order are wont to be allowed their share; for howsoever it was by some sullen authority forbidden to Clerks, and Votaries of any kind, to go masked and misguised in those seemingly abusive solemnities, yet more favourable construction hath offered to make them believe that it was chiefly for their sakes, for the refreshment of their sadder and more restrained spirits, that this free and lawless Festivity was taken up."—P. 19.

"Shrove-Tide," says Warton, "was formerly a season of extraordinay sport and feasting. In the Romish Church there was antiently a Feast immediately preceding Lent, which lasted many days, called 'Carniscapium.'" See Carpentier in *v.* Supp. Lat. Glos. Du Cange, tom. i. p. 381. In some cities of France an officer

Thus alſo Selden: "What the Church debars us one day, ſhe gives us leave to take out in another—firſt there is a Carnival and then a Lent."

Langley, in his "Abridgment of Polydore Virgil," obſerves: "This furniſhyng of our bellies with delicates, that we uſe on *Faſtingham Tuieſday*, what tyme ſome eate tyl they be enforſed to forbeare all again, ſprong of *Bacchus Feaſtes*, that were celebrated in Rome with great joy and deliciouſe fare."

Among the "Records of the City of Norwich," mention is made of one John Gladman, "who was ever, and at thys our is a man of ſad diſpoſition, and trewe and feythfull to God and to the Kyng, of diſporte as hath ben acuſtomed in ony Cite or Burgh thorowe alle this reame, on Tueſday in the laſt ende of Criſtemeſſe [1440,] viz^t. *Faſtyngonge Tueſday*, made a diſport with hys neyghbours, havyng his hors trappyd with tynnſoyle and other nyſe diſgiſy things, coronned as Kyng of Creſtemeſſe, in tokyn that ſeſon ſhould end with the twelve monethes of the yere, aforn hym went yche moneth diſguyſed after the ſeſon requiryd, and Lenton cladin whyte and red heryngs ſkinns and his hors trappyd with oyſterſhells after him, in token that ſadneſſe ſhuld folowe and an holy tyme, and ſo rode in divers ſtretis of the Cite with other people with hym diſguyſed, makyng myrth, diſportes, and plays, &c."[1]

The following extract from Naogeorgus may be thought worth giving:

"Now when at length the pleaſant time of Shrovē-tide comes in place,
And cruell faſting dayes at hand approch with ſolemne grace:
Then olde and yong are both as mad, as gheſtes of Bacchus feaſt,
And foure dayes long they tipple ſquare, and feede and never reaſt.
Downe goes the hogges in every place, and puddings every wheare
Do ſwarme: the dice are ſhakte and toſt, and cardes apace they teare:
In every houſe are ſhowtes and cryes, and mirth, and revell route,
And daintie tables ſpred, and all be ſet with gheſtes aboute:
With ſundrie playes and Chriſtmaſſe games, and feare and ſhame away,
The tongue is ſet at libertie, and hath no kinde of ſtay.
All thinges are lawfull then and done, no pleaſure paſſed by,
That in their mindes they can deuiſe, as if they then ſhould die."

Naogeorgus ſeems to allude to a ſport at leaſt ſimilar to that of "Holly-Boy and Ivy-Girl," practiſed in Eaſt Kent. A writer in the

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was annually choſen, called Le Prince d'Amoreux, who preſided over the ſports of the youth for ſix days before Aſh-Wedneſday. Ibid. *v.* "Amoratus," p. 195; and *v.* "Cardinalis," p. 818. Alſo *v.* "Spinetum," tom. iii. p. 848. *Some traces of theſe Feſtivities ſtill remain in our Univerſities.* In the "Northumberland Houſehold Book," 1512, it appears "that the Clergy and Officers of Lord Percy's Chapel performed a play before his Lordſhip, upon *Shrowſteweſday at night.*" p. 345.

"Here muſt enter that wadling, ſtradling, burſten-gutted Carnifex of all Chriſtendome, vulgarly enſtiled Shrove Tueſday, but, more pertinently, ſole Monarch of the Mouth, high Steward to the Stomach, chiefe Ganimede to the Guts, prime peere of the Pullets, firſt Favourite to the Frying-pans, greateſt Baſhaw to the Batter-bowles, Protector of the Pancakes, firſt Founder of the Fritters, Baron of Bacon-flitch, Earle of Egge-baſkets, &c. This corpulent Commander of thoſe chollericke things called Cookes, will ſhew himſelfe to be but of ignoble education; for by his manners you may finde him better fed than taught wherever he comes."—*Vox Graculi*, 1623.

[1] Blomefield's "Norfolk," ed. 1745, vol. ii. p. 111.

"Gentleman's Magazine" for 1779, says: "Mr. Urban, Being on a visit *on Tuesday last* in a little obscure village in this county, I found an odd kind of sport going forward: the girls, from eighteen to five or six years old, were assembled in a crowd, and burning an uncouth effigy, which they called an *Holly-Boy*, and which it seems they had stolen from the Boys, who, in another part of the village were assembled together, and burning what they called an *Ivy-Girl*, which they had stolen from the Girls: all this ceremony was accompanied with loud huzzas, noise, and acclamations. What it all means I cannot tell, although I inquired of several of the oldest people in the place, who could only answer that it had always been a sport at this season of the year."

"The peasantry of France" (says the "Morning Chronicle," March 10th, 1791) "distinguish *Ash Wednesday* in a very singular manner. They carry an Effigy of a similar description to our Guy Faux round the adjacent villages, and collect money for his funeral, as this day, according to their creed, is the death of good living. After sundry absurd mummeries, the corpse is deposited in the earth." This may possibly be a relic of the same usage.

Armstrong, in his "History of Minorca," says, "During the Carnival, the ladies amuse themselves in throwing oranges at their lovers; and he who has received one of these on his eye, or has a tooth beat out by it, is convinced, from that moment, that he is a high favourite with the fair one, who has done him so much honour. Sometimes a good hand-full of flour is thrown full in one's eyes, which gives the utmost satisfaction, and is a favour that is quickly followed by others of a less trifling nature."—"We well know that the holydays of the antient Romans were, like these Carnivals, a mixture of devotion and debauchery."—"This time of festivity is sacred to pleasure, and it is sinful to exercise their calling until Lent arrives, with the two curses of these people, Abstinence and Labour, in its train."

Among the sports of Shrove Tuesday, Cock-fighting and throwing at Cocks appear almost everywhere to have prevailed.[1]

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[1] Morefin informs us that the Papists derived this custom of exhibiting Cock-fights on one day every year from the Athenians, and from an institution of Themistocles. "Cæl. Rhod." lib. ix. variar. lect. cap. xlvi. idem Pergami fiebat. "Alex. ab. Alex." lib. v. cap. 8.—"Morefini Papatus," p. 66.

An account of the origin of this custom amongst the Athenians may be seen in "Ælian," lib. II. cap. xxviii.

This custom was retained in many Schools in Scotland within the last century. Perhaps it is still in use. The School-masters were said to preside at the Battle, and claimed the run-away Cocks, called Fugees, as their perquisites.

Carpentier calls "Gallorum pugna" Ludi genus inter pueros scholares, non uno in loco usitati. Lit. remis. An. 1383, in Reg. 134. Chartoph. Reg. ch. 37. "En ce Karesme entrant . . . . . à une feste ou dance que l'en faisoit lors d'Enfans pour la Jouste des Coqs, ainsi qu'il est accoustume (en Dauphiné)."

Du Cange, in his "Glossary," tom. ii. col. 1679, says, that although this practice was confined to School-boys in several provinces of France, it was nevertheless forbidden in the Council of Copria (supposed to be Cognac) in the year 1260. The Decree recites "that although it was then become obsolete, as well in Grammar Schools as in other places, yet mischiefs had arisen, &c." Du Cange *in verbo. Vide* Carpentier v. *Jasia*.

Fitzſtephen, as cited by Stow, informs us that antiently on Shrove Tueſday the School-boys uſed to bring Cocks of the Game, now called Game Cocks, to their Maſter, and to delight themſelves in Cock-fighting all the forenoon. One rejoices to find no mention of *throwing at Cocks* on the occaſion, a horrid ſpecies of cowardly cruelty compared with which, Cock-fighting, ſavage as it may appear, is to be reckoned among "the tender mercies" of barbarity.

[The authors of "Lancaſhire Folk Lore," 1867, ſay: "About thirty years ago, cock-fighting formed a common paſtime about Mellor and Blackburn. A blackſmith, named Miller, uſed to keep a large number of cocks for fighting purpoſes. He was ſaid to have ſold himſelf to the devil, in order to have money enough for betting, and it was remarked that he rarely won."

They alſo notice that the Denton eſtates were held in 1780 under leaſes, the terms of which required the tenants to provide the landlord with a dog *and a cock*, or the equivalent in moneys.[1]]

Fitzſtephen continues: "After dinner, all the youths go into the fields, *to play at the Ball.* The Scholars of every School have their *Ball*, or *Baſtion*, in their hands. The antient and wealthy men of the city come forth on horſeback, to ſee the ſport of the young men, and to take part of the pleaſure, in beholding their agility."[2] It ſhould ſeem that *Foot-Ball* is meant here.

In Sinclair's "Statiſtical Account of Scotland,"[3] the miniſter of Kirkmichael, in Perthſhire, ſpeaking of the manners and cuſtoms of the inhabitants, ſays, "Foot-Ball is a common amuſement with the School-boys, who alſo preſerve the cuſtom of Cock-fighting on Shrove Tueſday."

Hutchinſon tells us:[4] "Till within the laſt twenty or thirty years, it had been a cuſtom, time out of mind, for the Scholars of the Free-School of Bromfield, about the beginning of Lent, or in the more expreſſive phraſeology of the country, at Faſting's Even, *to bar out the Maſter*; i. e. to depoſe and exclude him from his School, and keep him out for three days. During the period of this expulſion, the doors of the citadel, the School, were ſtrongly barricadoed within: and the Boys, who defended it like a beſieged city, were armed, in general, with *bore-tree*, or elder, pop-guns. The Maſter, meanwhile, made various efforts, both by force and ſtratagem, to regain his loſt authority. If he ſucceeded, heavy taſks were impoſed, and the buſineſs of the School was reſumed and ſubmitted to; but it more commonly happened that he was repulſed and defeated. After three days' ſiege, terms of capitulation were propoſed by the Maſter and accepted by the Boys. Theſe terms were ſummed up in an old formula of Latin Leonine verſes; ſtipulating what hours and times ſhould, for the year enſuing,

[1] [Akerman ("Wiltſhire Gloſſary," 1842, *in voce*) notices this paſtime under its local deſignation of "Cock-Sqwoilin."]

[2] Strype's edit. of "Stow," b. i. p. 247. See alſo "Fitzſtephen's London," pp. 45, 74.

[3] Vol. xv. p. 521.

[4] "Hiſtory of Cumberland," vol. ii. p. 322.

be allotted to ſtudy, and what to relaxation and play. Securities were provided by each ſide, for the due performance of theſe ſtipulations: and the paper was then ſolemnly ſigned both by Maſter and Scholars.

"One of the articles always ſtipulated for and granted, was, the privilege of immediately celebrating certain Games of long ſtanding; viz. a Foot-Ball Match, and a Cock-Fight. Captains, as they were called, were then choſen to manage and preſide over theſe games: one from that part of the pariſh which lay to the Weſtward of the School; the other from the Eaſt. Cocks and Foot-Ball Players were ſought for with great diligence. The party, whoſe Cocks won the moſt battles, was victorious in the Cock-pit; and the prize a ſmall ſilver bell, ſuſpended to the button of the victor's hat, and worn for three ſucceſſive Sundays. After the Cock-fight was ended, the Foot-Ball was thrown down in the Church-yard; and the point then to be conteſted was, which party could carry it to the houſe of his reſpective Captain; to Dundraw, perhaps, or Weſt-Newton, a diſtance of two or three miles: every inch of which ground was keenly diſputed. All the honour accruing to the conqueror at Foot-Ball, was that of poſſeſſing the Ball. Details of theſe matches were the general topics of converſation among the villagers; and were dwelt on with hardly leſs ſatisfaction than their anceſtors enjoyed in relating their ſeats in the Border Wars.

"Our Bromfield Sports were ſometimes celebrated in indigenous ſongs: one verſe only of one of them we happen to remember:

> "At Scales, great Tom Barwiſe gat the Ba' in his hand,
> And t' wives aw ran out, and ſhouted, and bann'd:
> Tom Cowan then pulch'd and flang him 'mang t' whins,
> And he bledder'd, Od-white-te, tou's broken my ſhins."

[The writer thought this might be the baſis of the (now obſolete) inſtitution of the *Terræ Filius* at Oxford.]

THROWING AT COCKS.

The writer of a pamphlet entitled "Clemency to Brutes, &c." 1761, has the following obſervation: "Whence it had its riſe among us I could never yet learn to my ſatisfaction:[1] but the common account of it is, that the crowing of a Cock prevented our Saxon anceſtors from maſſacring their conquerors, another part of our anceſtors, the Danes, on the morning of a Shrove Tueſday, whilſt aſleep in their beds."[2]

Hearne[3] tells us that this cuſtom of throwing at Cocks muſt be

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[1] In "Ingenii Fructus, or Cambridge Jeſts, &c. by W. B." No date, 12mo. is given what is called the original of "the throwing at Cocks on Shrove Tueſday," in which the riſe of this cuſtom is traced up to an unlucky diſcovery of an adulterous amour by the crowing of a cock. This account, I ſcarce need obſerve, is too ridiculous to merit a ſerious confutation.

[2] [See the "Britiſh Apollo," 1708, vol. i. No. 4; the "Gentleman's Journal," 1692-3; and "Gentleman's Magazine," July, 1783, p. 578.]

[3] Preface to "Thomas Otterbourne," p. 66.

traced to the time of King Henry the Fifth, and our victories then gained over the French, whoſe name in Latin is ſynonymous with that of a Cock,[1] and that our brave countrymen hinted by it that they could as eaſily, at any time, overthrow the Gallic armies as they could knock down the Cocks on Shrove Tueſday. To thoſe who are ſatisfied with Hearne's explication of the cuſtom we muſt object, that, from the very beſt authorities it appears alſo to have been practiſed in France, and that too, long before the reign of our Henry the Fifth.

Carpentier, under the year 1355, mentions a petition of the Scholars to the Maſter of the School of Ramera, to give them a Cock, which they aſſerted the ſaid Maſter owed them upon Shrove Tueſday, to throw ſticks at according to the uſual cuſtom, for their ſport and entertainment.[2]

[The ſcholars at Clitheroe Free Grammar-School have to pay at Shrovetide what is called *a cock-penny*, which the authors of "Lancaſhire-Folk Lore," 1867, ſuppoſed to be a ſubſtitute for bringing the animal itſelf to ſchool, which formerly was very common. This cock-penny uſed to be paid alſo at Burnley Grammar-School, but has been long diſcontinued.

Another and ſtill earlier example of this cuſtom may be adduced from the fifteenth century poem, "How the Goode Wif Thaught hir Daughter." It is where the Good Wife admoniſhes her child to avoid certain unbecoming paſtimes; ſhe ſays :—

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[1] [Brand here introduced a long note on the derivation of the word *Cockney*, a queſtion not yet ſettled. The term *Cock* applied to a man familiarly as a mark of affection is not known to be of any antiquity; but Cockney would otherwiſe ſeem to be a colloquial corruption of that monoſyllable, and to ſignify an effeminate perſon, one who has been over-petted, or as we ſhould ſay, *a milk-ſop*. I am not ſo ſanguine as Mr. Way ("Prompt. Parv." art. "Cockney,") that the word is to be traced to "Cockayne," an opinion which is apparently ſhared by Mr. Halliwell, "Archaic Dictionary," 1847, art. "Cockney," but rather think it is the other way. That, having originally ſignified a ſpoiled boy or man, it ſhould have acquired the ſecondary meaning of *a Londoner*, is by no means ſtrange, when it is conſidered that Londoners are even now, in the very extended ſenſe of the phraſe, looked upon by all the reſt of the world as people good for very little beyond ſedentary purſuits. In Naſh's "Pierce Peniles," 1592, there is the following paſſage, leaving no doubt as to the writer's interpretation of the term at that period:—"A young heyre, or *cockney*, that is his mothers darling, if hee have playde the waſte-good at the Innes of the Court, or about London, and that neither his ſtudents penſion, nor his unthrifts credite, will ſerve to maintaine, &c."*]

[2] In "Carpentier's Gloſſary," under the words "Gallorum pugna," A.D. 1458, ſome differences are mentioned as ſubſiſting between the Mayor and Aldermen of Abbeville, and the Dean and Chapter of the church of St. Ulfra, which are made up on the following condition: "C'eſt aſſavoir que leſdiz Doyen et Cappitle, accordent que doreſenavant ilz ſouffreront et conſentiront, que cellui qui demourra Roy d' l'eſcolle la nuit des Quareſmiaulx apporte ou fache apporter devers le Maieur de laditte Ville ou Camp. S. George, le Cocq. qui demourra ledit jour ou autre jour victorieux, ou autre Cocq; et que ledit Roy preſente au dit Maieur *pour d'icellui faire le cholle*† *en la maniere* accoutumée.

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* [Second edit. of 1592, repr. Collier, p. 21.]

† In "Boyer's Dictionary," "faire une école" is rendered "to be pegged."

" Goe thou noght to wraſtelynge ne ſhetynge at the cokke,
As it were a ſtrumpet or a gegelotte."

Hence it appears that women and girls were fond of attending theſe diverſions.

In " Witt's Recreations," it is thus referred to :—

" Cock a-doodle-do, 'tis the braveſt game,
Take a cock from his dame,
And bind him to a ſtake,
How he ſtrutts, how he throwes,
How he ſwaggers, how he crowes,
As if the day newly brake.
How his miſtris cackles
Thus to find him in ſhackles,
And ty'd to a pack-threed garter;
Oh the bears and the bulls
Are but corpulent gulls
To the valiant Shrove-tide martyr."]

Among the games repreſented in the margin of the " Roman d'Alexandre," in the Bodleian, is a Drawing of two Boys carrying a third on a ſtick thruſt between his legs, who holds a Cock in his hands. They are followed by another Boy, with a flag or ſtandard emblazoned with a Cudgel. Strutt has engraved the group in pl. xxxv. of his " Sports and Paſtimes." He ſuppoſes, p. 293, that it repreſents a boyiſh triumph: the hero of the party having either won the Cock, or his bird eſcaped unhurt from the dangers to which he had been expoſed. The date of the Illumination is 1343.

[It is odd enough, that the poverty of Roger Aſcham, who was preceptor to Queen Elizabeth, and one of the moſt learned perſons of his time, was attributed by the no leſs learned Camden to dicing and *cock-fighting!*]

Groſe tells us that, " *To whip the cock* is a piece of ſport practiſed at wakes, horſe-races, and fairs, in Leiceſterſhire: a cock being tied or faſtened into a hat or baſket, half-a-dozen carters, blindfolded, and armed with their cart-whips, are placed round it, who, after being turned thrice about, begin to whip the cock, which if any one ſtrikes ſo as to make it cry out, it becomes his property; the joke is, that, inſtead of whipping the cock, they flog each other heartily."

Hogarth has ſatirized this barbarity in the firſt of the prints called the Four Stages of Cruelty. Truſler's deſcription is as follows: " We have ſeveral groupes of Boys at their different barbarous diverſions; one is throwing at a Cock, the univerſal Shrove-tide amuſement, beating the harmleſs feathered animal to jelly."

The cuſtom of throwing at Cocks on Shrove Tueſday was ſtill retained in Mr. Brand's time (1794) at Heſton in Middleſex, in a field near the church. Conſtables (ſays B.) have been often directed to attend on the occaſion, in order to put a ſtop to ſo barbarous a cuſtom, but hitherto they have attended in vain. I gathered the following particulars from a perſon who regretted that in his younger years he had often been a partaker of the ſport. The owner of the Cock trains his bird for ſome time

before Shrove Tuesday, and throws a stick at him himself, in order to prepare him for the fatal day, by accustoming him to watch the threatened danger, and, by springing aside, avoid the fatal blow. He holds the poor victim on the spot marked out, by a cord fixed to his leg, at the distance of nine or ten yards, so as to be out of the way of the stick himself. Another spot is marked, at the distance of twenty-two yards, for the person who throws to stand upon. He has three *shys*, or throws, for two pence, and wins the Cock if he can knock him down and run up and catch him before the bird recovers his legs. The inhuman pastime does not end with the Cock's life, for when killed it is put into a hat, and won a second time by the person who can strike it out. Broomsticks are generally used to *shy* with. The Cock, if well trained, eludes the blows of his cruel persecutors for a long time, and thereby clears to his master a considerable sum of money. But I fear lest by describing the mode of throwing at Cocks, I should deserve the censure of Boerhaave on another occasion: "To teach the arts of cruelty is equivalent to committing them."

In "Lluellin's Poems," 1646, is a Song, in which the author seems ironically to satirize this cruel sport.

"Battering with missive weapons a Cock tied to a stake, is an annual diversion," says an essayist in the "Gentleman's Magazine," for Jan. 1737, "that for time immemorial has prevailed in this island." A Cock has the misfortune to be called in Latin by the same word which signifies a Frenchman. "In our wars with France, in former ages, our ingenious forefathers," says he, "invented this emblematical way of expressing their derision of, and resentment towards that nation; and poor Monsieur at the stake was pelted by Men and Boys in a very rough and hostile manner." He instances the same thought at Blenheim House, where, over the portals, is finely carved in stone the figure of a monstrous Lion tearing to pieces a harmless Cock, which may be justly called a pun in architecture. "Considering the many ill consequences," the Essayist goes on to observe, that attend this sport, "I wonder it has so long subsisted among us. How many warm disputes and bloody quarrels has it occasioned among the surrounding mob! Numbers of arms, legs, and skulls have been broken by the missive weapons designed as destruction to the sufferer in the string. It is dangerous in some places to pass the streets on Shrove Tuesday; 'tis risking life and limbs to appear abroad that day." It "was first introduced by way of contempt to the French, and to exasperate the minds of the people against that nation." "'Tis a low mean expression of our rage even in time of war."[1]

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[1] One part of this extract is singularly corroborated by a passage in the "Newcastle Courant," for March 15th, 1783. "Leeds, March 11th, 1783: Tuesday se'nnight, being Shrove-tide, as a person was amusing himself, along with several others, with the barbarous custom of throwing at a Cock, at Howden Clough, near Birstal, the stick pitched upon the head of Jonathan Speight, a youth about thirteen years of age, and killed him on the spot. The man was committed to York Castle on Friday."

Dean Tucker wrote "An earnest and affectionate Address to the Common People

In King Henry the Eighth's time it should seem this diversion was practised even within the precincts of the Court. In a Royal Household Account, communicated by Craven Ord, Esq., I find the following article: "March 2. 7th Hen. VIII. Item to Master Bray for rewards to them that brought Cokkes at Shrovetide at Westm^r. xx^s."

Cock-throwing did not escape the observation of Misson.[1]

By the following extract from Baron's "Cyprian Academy," 1648, p. 53, it should appear that Hens[2] also were formerly the objects of this barbarous persecution. A clown is speaking. "By the Maskins I would give the best Cow in my yard to find out this Raskall. *And I would* THRASH *him as I did the Henne last Shrove Tuesday.*" [Even doves were made victims to the same savage folly.][3]

In Tusser's "Husbandry," we find the ploughman's feasting days, or holidays, thus enumerated: 1. Plough Monday. 2. Shrove Tuesday, when, after confession, he is suffered "*to thresh the fat Hen.*" 3. Sheep-shearing, with wafers and cakes. 4. Wake Day, or the vigil of the church Saint of the village, with custards. 5. Harvest-home, with a fat goose. 6. Seed-cake, a festival kept at the end of Wheat-sowing, when he is to be feasted with seed-cakes, pasties, and furmenty pot.[4]

> "At Shroftide to shroving, go *thresh the fat Hen*,
> If blindfold can kill her, then give it thy men."[5]

These lines, in "Tusser Redivivus" [by Daniel Hilman], 1710, p. 80,

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of England, concerning their usual Recreations on Shrove Tuesday." London, printed by J. Oliver, in Bartholomew Close, 12mo. n. d. 5 leaves.

[1] In "Smith's Life of the fourth Lord Berkeley," who died in 1417, speaking of his recreations and delights, he tells the reader, "Hee also would to the threshing of the Cocke, pucke with Hens blindfolde and the like." vol. ii. fol. 459.

At Pinner, near Harrow, the cruel custom of throwing at Cocks was formerly made a matter of public celebrity; as appears by an antient account of Receipts and Expenditures. The money collected at this sport was applied in aid of the Poor-rates.

"1622. Received for Cocks at Shrovetide, 12^s. 0^d.
1628. Received for Cocks in Towne . 19^s. 10^d. Out of Towne, 6^d."

This custom appears to have continued as late as the year 1680. "Lysons' Environs," vol. ii. p. 588.

[2] The subsequent passage in Hall's "Virgidemiarum," 1598, seems to imply that a Hen was a usual present at Shrove-tide: as also a pair of Gloves at Easter.

> "For Easter Gloves, or for a Shroftide Hen,
> Which bought to give, he takes to sell again."
> *Book* iv. *Sat.* 5, p. 42.

[3] "Gent.'s Mag." 1751, p. 8.

[4] No. 1 is peculiar to Leicestershire; 2, to Essex and Suffolk; 3, to Northampton; 4, to Leicestershire; 6, to Essex and Suffolk. We learn further from Tusser, that Ploughmen were accustomed to have roast meat twice a Week; viz. Sundays and Thursdays, at night. See edit. 1597, p. 137.

[5] Mr. Jones informed me, that, in Wales, such Hens as did not lay eggs before Shrove Tuesday were, when he was a boy, destined to be threshed on that day by a man with a flail, as being no longer good for any thing. If the man hit the Hen, and consequently killed her, he got her for his pains.

are thus explained in a note. "The Hen is hung at a fellow's back, who has alſo ſome horſe-bells about him, the reſt of the fellows are blinded, and have boughs in their hands, with which they chaſe this fellow and his Hen about ſome large court or ſmall encloſure. The fellow with his Hen and bells ſhifting as well as he can, they follow the ſound, and ſometimes hit him and his Hen; other times, if he can get behind one of them, they threſh one another well favouredly; but the jeſt is, the maids are to blind the fellows, which they do with their aprons, and the cunning baggages will endear their ſweethearts with a peeping-hole, while the others look out as ſharp to hinder it. After this the Hen is boiled with Bacon, and ſtore of Pancakes and Fritters are made.[1] She that is noted for lying a-bed long, or any other miſcarriage, hath the firſt Pancake preſented to her, which moſt commonly falls to the dog's ſhare at laſt, for no one will own it their due." This latter part of the note is to illuſtrate the following lines:

> "Maids, Fritters and Pancakes ynow ſee ye make,
> Let Slut have one Pancake for company ſake."

Heath, in his "Account of the Scilly Iſlands,"[2] has the following paſſage: "On a Shrove Tueſday in each year, after the throwing at Cocks is over, the Boys in this Iſland have a cuſtom of throwing ſtones in the evening againſt the doors of the dwellers' houſes; a privilege they claim time immemorial, and put in practice without controul, for finiſhing the day's ſport. I could never learn from whence this cuſtom took its riſe, but am informed that the ſame cuſtom is now uſed in ſeveral provinces of Spain, as well as in ſome parts of Cornwall. The terms demanded by the Boys are Pancakes, or Money, to capitulate."

[I ſuppoſe that the proverbial expreſſion current in the Iſle of Man:

> "On Shrove Tueſday night, though the ſupper be fat,
> Before Eaſter day thou mayſt faſt for that"—

aroſe from the improvident expenditure cuſtomary at this ſeaſon of almoſt univerſal jubilee.]

PANCAKE CUSTOMS.[3]

[Foſbroke, in his "Britiſh Monachiſm," ii. 127, mentions that pancakes or *crum-cakes*, as they were called, were eaten at Barking Nunnery before the diſſolution, and no doubt the cuſtom was univerſal.]

A writer in the "Gentleman's Magazine" for 1790, p. 256, ſays

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[1] A learned foreigner thought that our taſte for Cock-throwing muſt proceed from temporary inſanity, the reſult of eating pancakes.—Note to "Veillè a la Campagne, or the Simnel, a Tale," fol. Lond. 1745, p. 16.

[2] P. 120, *et ſeq.*

[3] "Let glad Shrove Tueſday bring the Pancake thin,
Or Fritter rich, with Apples ſtored within."
Oxford Sauſage, p. 22.

that at Weſtminſter School, upon Shrove Tueſday, the Under Clerk of the College enters the School, and preceded by the Beadle and other Officers, throws a large Pancake over the Bar, which divides the upper from the under School.

A Gentleman who was formerly one of the Maſters of that School confirmed the anecdote to me, with this alteration, that the Cook of the Seminary brought it into the School, and threw it over the curtain which ſeparated the forms of the Upper from thoſe of the Under Scholars. I have heard of a ſimilar cuſtom at Eton School.

The "Status Scholæ Etonenſis," mentions a cuſtom of that School on Shrove Tueſday, of the Boys being allowed to play from eight o'clock for the whole day: and of the Cook's coming and faſtening a Pancake to a Crow, which the young Crows are calling upon, near it, at the School-door. "Die Martis Carnis-privii luditur ad horam octavam in totum diem: venit Coquus, affigit laganum Cornici, juxta illud pullis Corvorum invocantibus eum, ad oſtium Scholæ." The Crows generally have hatched their young at this ſeaſon.

At Newcaſtle-upon-Tyne, the great bell of St. Nicholas' Church is tolled at twelve o'clock at noon on this day; ſhops are immediately ſhut up, offices cloſed and all kind of buſineſs ceaſes: a little Carnival enſuing for the remaining part of the day. [In ſeveral places[1] this uſed to be known as the Pancake-Bell. At York, according to a tract quoted by Brand,[2] the apprentices, &c. exerciſed the privilege of going into the Cathedral at noon on Shrove Tueſday, and ringing the Pancake Bell. Dr. Lake, Biſhop of Chicheſter, when he was tranſlated to York, endeavoured to put a ſtop to the practice, and the attempt nearly coſt him his life.[3]

It may not be improper to inſert here a rhyme, which a gentleman in the Iſle of Wight heard ſung by ſome young boys in chorus on Shrove Tueſday, 1855; he communicated it to "Notes and Queries."

> "Shroving, ſhroving, I am come to ſhroving—
> White bread and apple pie,

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[1] See "Gent.'s Mag." Aug. 1790, p. 719. From "The Weſtmorland Dialect," by A. Walker, 8vo. 1790, it appears that Cock-fighting and *caſting Pancakes* are ſtill practiſed on Shrove-Tueſday in that county. Thus p. 31: "Whaar ther wor tae be Cock-feightin, for it war Pankeak-Tueſday." And p. 35: "We met ſum Lads an Laſſes gangin *to keſt their Pankeaks*."

It appears from [Rowley and] Middleton's "World toſſed at Tennis," 1620, that *Batter* was uſed on Shrove-Tueſday at that time, no doubt for the purpoſe of making Pancakes.

Shakſpeare, in "All's Well that ends Well," alludes to this well-known cuſtom of having Pancakes on Shrove-Tueſday. In Gayton's "Feſtivous Notes upon Don Quixote," p. 99, ſpeaking of Sancho Panza's having converted a Caſſock into a Wallet, he obſerves: "It were ſerviceable after this greaſie uſe for nothing *but to preach at a Carnivale on Shrove-Tueſday, and to toſſe Pancakes in after the exerciſe*." [See alſo Peſhall's "Hiſtory of St. Bartholomew's Hoſpital," p. 280.]

[2] Macaulay's "Hiſt. of Claybrook," p. 128; Nichols' "Leiceſterſhire," vol. iv. p. 131; "Gent.'s Mag." 1790, p. 495.

[3] In "A Vindication of the Letter out of the North, concerning Biſhop Lake's Declaration of his dying in the belief of the Doctrine of Paſſive Obedience, &c." 4to. Lond.

My mouth is very dry;
I wiſh I were well a-wet,
As I could ſing for a nut.
Shroving, ſhroving, I am come to ſhroving.
A piece of bread, a piece of cheeſe,
A piece of your fat bacon,
Dough nuts, and pancakes,
All of your own making.
Shroving, ſhroving, I am come to ſhroving."

An odd practice ſeems to prevail in ſome parts of Somerſetſhire, and alſo in Devonſhire and Dorſetſhire on Shrove Tueſday, which is locally nick-named *Sharp Tueſday*. The youngſters go about after duſk, and throw ſtones againſt people's doors, by what is conſidered by them, an indefeaſible right. They at the ſame time ſing in chorus:

"I be come a ſhrovin
Vor a little pankiak;
A bit o' bread o' your baikin,
Or a little truckle cheeſe o' your maikin,
If you'll gi' me a little I'll ax no more,
If you don't gi' me nothin, I'll *rottle* your door."

It appears that in Staffordſhire, this day is known as *Goodiſh Tueſday*, a term of which the ſignification has only been conjectured.[1]

In Oxfordſhire, the following verſions have been met with:

"Knick, knock, the pan's hot,
And we be come a ſhroving:
A bit of bread, a bit of cheeſe,
A bit of barley dompling.
That's better than nothing,
Open the door and let us in,
For we be come a pancaking."

Or,

"Pit a pat, the pan is hot,
We are come a ſhroving;
A little bit of bread and cheeſe
Is better than nothing.
The pan is hot, the pan is cold;
Is the fat in the pan nine days old?"

At Baldock, Herts, the children call the day Dough-nut Day, from the ſmall cakes fried in braſs ſkillets over the fire with hog's lard.

A correſpondent of "Notes and Queries,"[2] writing from Hedon (? Heden in Kent), obſerves: "All the apprentices in the town, whoſe indentures terminate before the return of the day, aſſemble in the belfry of the church, at eleven o'clock, and in turn toll the tenor bell for an hour; at the ſound of which all the houſewives in the pariſh commence frying pancakes. The ſexton, who is preſent, receives a ſmall fee from each lad."]

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[1] [In Leeds and the neighbourhood, they eat a ſort of pancake on the Thurſday, which in that part they call *Fruttors* (*Fritters*) Thurſday. The Leeds fritter, it is ſaid in the "Dialect of Leeds," 1862, p. 307, is "about one-fourth the ſize of a pancake, thicker, and has an abundance of currants in it."]

[2] 2nd Series, vol. v. p. 391.

Taylor, the Water Poet, in his "Jacke-a-Lent," 1620, gives the following account of Shrove Tueſday:

"Shrove Tueſday, at whoſe entrance in the morning all the whole kingdom is inquiet, but by that time the clocke ſtrikes eleven, which (by the help of a knaviſh ſexton) is commonly before nine, then there is a bell rung cal'd the Pancake-bell, the ſound whereof makes thouſands of people diſtracted, and forgetful either of manners or humanitie; then there is a thing called wheaten floure, which the Cookes do mingle with water, egges, ſpice, and other tragical, magicall inchantments, and then they put it by little and little into a frying-pan of boiling ſuet, where it makes a confuſed diſmall hiſſing (like the Lernean Snakes in the reeds of Acheron, Stix, or Phlegeton), untill at laſt, by the ſkill of the Cooke, it is transformed into the forme of a Flip-Jack, cal'd a Pancake, which ominous incantation the ignorant people doe devoure very greedily."

I know not well what he means by the following: "Then Tim Tatters (a moſt opulent villaine), with an enſigne made of a piece of a Baker's mawkin fix't upon a broome-ſtaffe, he diſplaies his dreadful colours, and calling the ragged regiment together, makes an illiterate oration, ſtuff't with moſt plentiful want of diſcretion."

[Selden, with his uſual acuteneſs, ſaw in the practice of eating of Fritters, a veſtige of "church works."[1]]

In Scotland, Eden ſays,[2] that they uſed to eat *Crowdie* on this day, as in England they did pancakes. He adds: "On this day there is always put into the baſon or porringer, out of which the unmarried folks are to eat, a ring, the finding of which, by fair means, is ſuppoſed to be ominous of the finder's being firſt married." *Crowdie* is made by pouring boiling water over oat-meal and ſtirring it a little. It is eaten with milk or butter.

A kind of Pancake Feaſt, preceding Lent, was uſed in the Greek Church, from whence we may probably have borrowed it with Paſche Eggs and other ſuch like ceremonies. "The Ruſſes," as Hakluyt tells us, "begin their Lent always eight weeks before Eaſter; the firſt week they eat eggs, milk, cheeſe, and butter, and make great cheer with *Pancakes* and ſuch other things."

The cuſtom of frying Pancakes (in turning of which in the pan there is uſually a good deal of pleaſantry in the kitchen), is ſtill retained in many families of the better ſort throughout the kingdom, but ſeems, if the preſent faſhionable contempt of old cuſtoms continues, not likely to laſt another century.

The apprentices, whoſe particular holiday this day is now eſteemed, and who are on ſeveral accounts ſo much intereſted in the obſervation thereof, ought, with that watchful jealouſy of their ancient rights and liberties (typified ſo happily on this occaſion by pudding and play), as becomes young Engliſhmen, to guard againſt every infringement of its ceremonies, ſo as to tranſmit them entire and unadulterated to poſte-

[1] "Table Talk," ed. 1860, p. 127.
[2] "State of the Poor," 1797, vol. i. p. 498.

rity. [In the time of Elizabeth and her ſucceſſor, the day was one on which great licence was uſed, and riotous ſcenes were too frequent. In Goldſmith's day, eating pancakes was commonly practiſed among the country people, as he incidentally mentions (if any authority were wanted for ſuch a thing) in his "Vicar of Wakefield."][1]

Two or three cuſtoms of leſs general notoriety, on Shrove Tueſday, remain to be mentioned.

[ROPE-PULLING AT LUDLOW.

This has been a cuſtom time out of mind. A newſpaper for 1846 furniſhes the following details of it as then obſerved: "The annual and time-out-of-mind cuſtom of *rope-pulling* was duly obſerved laſt week. A little before four o'clock, the Mayor, accompanied by a numerous party of gentlemen, proceeded towards the Market-hall, out of one of the centre windows of which was ſuſpended the focus of attraction, viz. the ornamented rope. Many thouſand people of all degrees were here aſſembled, the majority of them prepared for the tug of war; and preciſely as the chimes told four, the Mayor and aſſiſtants gradually lowered the grand object of contention, amidſt the deafening cheers of the multitude. The ſtruggle then commenced in earneſt, which, after the greateſt exertion, ended in favour of the Corve-ſtreet Ward. As is always the caſe, the defeated party went round collecting ſubſcriptions to purchaſe the leviathan rope from the ſucceſsful poſſeſſors; which being accompliſhed, another fierce and manly ſtruggle through the town enſued, and this time victory declared in favour of the Broad-ſtreet Ward. The approaching ſhades of night only put an end to the ſports, and we are happy to add that not any accident occurred to mar the pleaſures of the day."

BAWDRY.

The puniſhment for this offence was riding in a cart through the pariſh where it was committed, and ſometimes through the adjoining ones alſo, with a paper attached to the back or front of the dreſs, deſcriptive of the particulars, and a baſin ringing before them to draw the attention of the people to their diſgrace. Occaſionally the culprit went on horſeback. The examples given by Stowe and others of this claſs of chaſtiſement are not only very numerous, but we cannot fail to be ſtruck by the great frequency of caſes, where parents were guilty of

[1] In Dekker's "Seven Deadly Sinnes of London," 4to. 1606, p. 35, is this paſſage: "They preſently (like Prentiſes upon Shrove-Tueſday) take the lawe into their owne handes and do what they liſt." And it appears from contemporary writers that this day was a holiday, time immemorial, for apprentices and working people. See Dodſley's "Old Plays," vol vi. p. 387; vii. p. 22; and xii. p. 403 Poor Robin, in his "Almanack for 1677," in his Obſervation on February, ſays, there will be "a full ſea of Pancakes and Fritters about the 26th and 27th days," *i. e.* Shrove-Tueſday fell on the 27th—with theſe lines:

"Pancakes are eat by greedy gut,
And Hob and Madge run for the ſlut."

See alſo the ſecond part of Dekker's "Honeſt Whore," 1630, and Nabbes's "Totenham Court," 1638, where one of the characters ſays, "If I doe, I have leſſe mercie then Prentices at Shrovetide."

the crime towards their own offspring, and of the reſpectable poſition of many of thoſe who were implicated. The publication of the delinquency on a ſheet of paper pinned to the perſon was common to many other crimes, ſuch as perjury, &c., but then it ſeems to have been more uſually fixed over the culprit's head.

Wallis, in his "Eſſay on the Privileges of the Univerſity of Oxford," printed in "Collectanea Curioſa," notices that by a charter of 37 Hen. VI. the Chancellor had the power of baniſhing to a diſtance of not more than ten miles all whores, and of impriſoning them if they returned.

In 1560-1 a woman who had ſold fiſh contrary to law, was led about London on horſeback by the beadle of Bridewell with a garland on her head, ſtrung with theſe fiſh, and others hanging from the ſaddlebow, both before and behind her.]

In Strype's edition of Stow, 1720, Book i. p. 258, we read, that in the year 1555, "An ill woman, who kept the Greyhound in Weſtminſter, was carted about the city, and the Abbot's ſervant (bearing her good will) took her out of the cart, as it ſeems, before ſhe had finiſht her puniſhment, who was preſently whipped at the ſame cart's tail for his pains."

In 1556, "were carted two men and three women. One of theſe men was a bawd, for bringing women to ſtrangers. One of the women kept the Bell in Gracechurch Street, another was the good wife of the Bull beſide London-ſtone: both bawds and whores."

In 1559, "The wife of Henry Glyn, goldſmith, was carted about London, for being bawd to her own daughter."

It is remarked with much probability in a Note upon Dekker's "Honeſt Whore," that it was formerly a cuſtom for the Peace-officers to make ſearch after women of ill-fame on Shrove-Tueſday, and to confine them during the ſeaſon of Lent. So, Senſuality ſays in [Nabbes' maſque of] "Microcoſmus," act 5,

> "But now *welcome a Cart* or a *Shrove-Tueſday's tragedy*."

The puniſhment of people of evil fame at this ſeaſon ſeems to have been one of the chief ſports of the apprentices. In a Satyre againſt Separatiſts, 1642, we read,

> "——— The Prentiſes—for they
> Who, if upon *Shrove-Tueſday*, or May-Day,
> Beat an old Bawd or fright poor Whores they could,
> Thought themſelves greater than their Founder Lud, ...
> They'r mounted high, contemn the humble play
> Of Trap or *Foot-ball* on a Holiday
> In Fineſbury-fieldes—"

Overbury, in his "Characters," ſpeaking of "a *Maquerela*, in plaine Engliſh a bawde," ſays: "Nothing daunts her ſo much as the approach of Shrove-Tueſday." Ibid. Speaking of "a roaring boy," he obſerves, that "he is a ſuperviſor of brothels, and in them is a more unlawful reformer of vice than prentices on Shrove-Tueſday." In Dekker's

play of "Match Me in London," Bilbo ſays, "I'll beate down the doore, and put him in mind of Shrove-Tueſday, the fatall day for doores to be broke open."

The uſe of the game of Foot-ball on this day has been already noticed from Fitzſtephen's "London." I was informed that, at Alnwick Caſtle, in Northumberland, the waits belonging to the town come playing to the caſtle every year on Shrove-Tueſday, at two o'clock p.m., when a football was thrown over the caſtle walls to the populace. I ſaw this done Feb. 5th, 1788.

"On Shrove-Tueſday there is a ſtanding match at Foot-ball between the married and unmarried women, in which the former are always victors."[1]

"Every year on Shrove-Tueſday[2] the bachelors and married men drew themſelves up at the Croſs of Scone, on oppoſite ſides. A ball was then thrown up, and they played from two o'clock till ſun-ſet. The game was this. He who at any time got the ball into his hands, run with it till overtaken by one of the oppoſite party, and then, if he could ſhake himſelf looſe from thoſe on the oppoſite ſide who ſeized him, he run on: if not, he threw the ball from him, unleſs it was wreſted from him by the other party; but no perſon was allowed to kick it. The object of the married men was to hang it; *i. e.* to put it three times into a ſmall hole in the moor, the *dool* or limit on the one hand: that of the bachelors was to drown it; *i. e.* to dip it three times into a deep place in the river, the limit on the other. The party who could effect either of theſe objects won the game. But, if neither party won, the ball was cut into equal parts at ſun-ſet. In the courſe of the play one might always ſee ſome ſcene of violence between the parties; but, as the proverb of this part of the country expreſſes it, 'All was fair at the Ball of Scone.'

"This cuſtom is ſuppoſed to have had its origin in the days of Chivalry. An Italian, it is ſaid, came into this part of the country, challenging all the pariſhes, under a certain penalty in caſe of declining his challenge. All the pariſhes declined the challenge except Scone, which beat the foreigner, and in commemoration of this gallant action the game was inſtituted.

"Whilſt the cuſtom continued, every man in the pariſh, the gentry not excepted, was obliged to turn out and ſupport the ſide to which he belonged; and the perſon who neglected to do his part on that occaſion was fined: but the cuſtom being attended with certain inconveniences, was aboliſhed a few years ago."

Pennant tells us of a place without the walls called the Rood Eye, where the luſty youth in former days exerciſed themſelves in manly ſports of the age; in archery, running, leaping, and wreſtling; in

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[1] "Statiſt. Acc. of Scotland," xvi. p. 19, Pariſh of Inverneſs. In King's "Vale Royal of England," p. 194, there is an account that, at the City of Cheſter in the year 1533, "the Offerings of ball and foot-balls were put down, and the ſilver bell offered to the Maior on Shrove-Tueſday."

[2] "Stat. Acc. of Scotland," vol. xviii. p. 88 (Pariſh of Scone).

mock fights and gallant and romantic triumphs. A ſtandard was the prize of emulation, in the ſports celebrated on the Rood Eye, which was won in 1578 by Sheriff Montford on Shrove-Tueſday.[1]

"Some ſay, Thunder on Shrove-Tueſday foretelleth wind, ſtore of fruit, and plenty. Others affirm, that ſo much as the ſun ſhineth that day, the like will ſhine every day in Lent."[2]

I ſhall cloſe this Account of the cuſtoms of Shrove-Tueſday with a curious Poem from Paſquil's "Palinodia," 1619. It contains a minute deſcription of all that appears to have been generally practiſed in England.[3] The beating down the Barbers' baſins on that day, I have not found elſewhere.

"It was the day of all dayes in the yeare,
That unto Bacchus hath his dedication,
When mad-brain'd Prentices, that no men feare,
O'erthrow the dens of bawdie recreation;
When taylors, coblers, plaiſt'rers, ſmiths, and maſons,
And every rogue will *beat down Barbers' baſons*,
Whereat Don Conſtable in wrath appeares,
And runs away with his ſtout halbadiers.

"It was the day whereon both rich and poore
Are chiefly feaſted with the ſelf-ſame diſh,
When every paunch, till it can hold no more,
Is fritter-fill'd, as well as heart can wiſh;
And every man and maide doe take their turne,
And toſſe their pancakes up for feare they burne,
And all the kitchen doth with laughter ſound,
To ſee the pancakes fall upon the ground.

"It was the day when every kitchen reekes,
And hungry bellies keepe a Jubile,
When fleſh doth bid adieu for divers weekes,
And leaves old ling to be his deputie.
It was the day when Pullen goe to block,
And every ſpit is fill'd with belly timber,
When cocks are cudgel'd down with many a knock,
And hens are thraſht to make them ſhort and tender;
When country wenches play with ſtoole and ball,
And run at barly breake untill they fall."

In the "Life of Anthony à Wood," p. 46, are ſome curious particulars relating to indignities ſhown at that time, 1647, to freſhmen at Oxford on Shrove-Tueſday. A braſs pot full of cawdle was made by the cook at the freſhmen's charge, and ſet before the fire in the College-hall. "Afterwards every Freſhman, according to ſeniority, was

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[1] "Tour in Wales," 1778, pp. 190, 191, 192. See alſo King's "Vale Royal of England," p. 201.

[2] "Shepherd's Almanack for 1676 (February)."

[3] From Lavaterus on "Walking Spirits," p. 51, it ſhould ſeem that, anciently, in Helvetia, fires were lighted up at Shrove-tide. "And as the young men in Helvetia, who with their fire-brand, which they light at the bonefires at Shroftide," &c.

"Among the Finns no fire or candle may be kindled on the eve of Shrove-Tueſday."—DOUCE.

to pluck off his gowne and band, and, if poſſibly, to make himſelf look like a Scoundrell. This done, they were conducted each after the other to the high Table, and there made to ſtand on a Forme placed thereon; from whence they were to ſpeak their Speech with an audible Voice to the Company: which, if well done, the perſon that ſpoke it was to have a Cup of Cawdle, and no ſalted Drinke; if indifferently, ſome Cawdle and ſome ſalted Drink; but if dull, nothing was given to him but ſalted Drink, or Salt put in College Beere, with Tucks[1] to boot. Afterwards, when they were to be admitted into the Fraternity, the Senior Cook was to adminiſter to them an Oath over an old Shoe, part of which runs thus: 'Item tu jurabis, quod *Pennileſs Bench* non viſitabis,' &c. After which ſpoken with gravity, the Freſhman kiſt the Shoe, put on his Gowne and Band, and took his place among the Seniors." The Editor obſerves, p. 50: "The cuſtom deſcribed above was not, it is probable, peculiar to Merton College. Perhaps it was once general, as ſtriking traces of it may be found in many Societies in Oxford, and in ſome a very near Reſemblance of it has been kept up till within theſe few Years."

Aſh Wedneſday.

DURANDUS, in his "Rationale," tells us, Lent was counted to begin on that which is now the firſt Sunday in Lent, and to end on Eaſter Eve; which time, ſaith he, containing forty-two days, if you take out of them the ſix Sundays (on which it was counted not lawful at any time of the year to faſt), then there will remain only thirty-ſix days: and, therefore, that the number of days which Chriſt faſted might be perfected, Pope Gregory added to Lent four days of the week before going, viz. that which we now call Aſh-Wedneſday, and the three days following it. So that we ſee the firſt obſervation of Lent began from a ſuperſtitious, unwarrantable, and indeed profane conceit of imitating our Saviour's Miraculous abſtinence.[2]

Lent is ſo called from the time of the year wherein it is obſerved: Lent in the Saxon language, ſignifying Spring, being now uſed to ſignify the Spring-Faſt, which always begins ſo that it may end at Eaſter to remind us of our Saviour's ſufferings, which ended at his Reſurrection.[3]

Aſh Wedneſday is in ſome places called "Pulver Wedneſday," that

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[1] Tuck, *i. e.* "ſet the nail of their thumb to their chin, juſt under the Lippe, and by the help of their other Fingers under the chin, they would give him a Mark, which ſomtimes would produce Blood."—*Ibid.*

[2] "Weekly Pacquet of Advice from Rome," p. 186.

[3] "Wheatley on the Common Prayer," 1741, p. 224.

is, *Dies pulveris*. The word Lentron, for Lent, occurs more than once in the edition of the "Regiam Majeſtatem," 1609.[1]

There is a curious clauſe in one of the Romiſh Caſuiſts concerning the keeping of Lent; it is, "that Beggars which are ready to affamiſh for want, may in Lent time eat what they can get."[2]

This, which is the firſt day of Lent [*Caput Jejunii*], is called Aſh Wedneſday, as we read in the Feſta Anglo-Romana, p. 19, from the ancient ceremony of bleſſing Aſhes on that day, and therewith the Prieſt ſigneth the people on the forehead,[3] in the form of a Croſs, affording them withal this wholeſome admonition: "Remember, man, thou art duſt, and ſhalt return to duſt." The aſhes uſed this day in the Church of Rome, are made of the palms conſecrated the Sunday twelve months before.[4] In a Convocation held in the time of Henry the Eighth, mentioned in Fuller's "Church Hiſtory," p. 222, "Giving of aſhes on Aſh Wedneſday, to put in remembrance every Chriſtian man in the beginning of Lent and Penance, that he is but aſhes and earth, and thereto ſhall return," &c., is reſerved with ſome other rites and ceremonies, which ſurvived the ſhock that at that remarkable era almoſt overthrew the whole pile of Catholic ſuperſtitions.

In the "Feſtyvall," fol. 1511, fol. 15, it is ſaid: "Ye ſhall begyn your faſte upon Aſhe Wedneſdaye. That daye muſt ye come to holy chirche and take aſhes of the Preeſtes hondes, and thynke on the wordes well that he ſayeth over your hedes, (*Memento, homo, quia cinis es; et in cinerem reverteris)*, have mynde, thou man, of aſshes thou art comen, and to aſhes thou ſhalte tourne agayne." This "Feſtyvall," ſpeaking Quatuor Temporum, or Ymbre Days, now called Ember Days, fol. 41, b., ſays they were ſo called, "bycauſe that our elder fathers wolde on theſe dayes ete no brede but cakes made under aſhes." [But in Tarlton's "Newes out of Purgatorie," 1590, the anonymous author aſcribes the term to a different cauſe: "one pope," ſays he, "ſat with a ſmocke about his necke, and that was he that made the imbering weekes, in honor of his faire and beautifull curtizan, Imbra.")

In a Proclamation, dated 26th Feb. 30 Henry VIII. we read: "On Aſhe Weniſday it ſhall be declared, that theſe aſhes be gyven, to put every Chriſten man in remembraunce of penaunce at the begynnynge of Lent, and that he is but erthe and aſhes." [On the 9th March, 1550-1, a proclamation was publiſhed againſt the uſe of fleſh on "ymberyng days,"] as well as in Lent, &c.

"Mannerlye to take theyr aſhes devoutly," is among the Roman Catholic cuſtoms cenſured by John Bale in his "Declaration of Bonner's Articles," 1554, ſignat. D 4 *verſo*, as is, ibid. D 2 *verſo*, "to conjure aſhes."

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[1] Sir H. Ellis mentions elſewhere that [Lenzten-tide for *Spring*, when the days lengthen, occurs in the Saxon "Heptateuch," 1698. Exod. xxxiv. 18.]

[2] Hall's "Triumphs of Rome," p. 123.

[3] Moreſini "Papatus," 1594, p. 37.

[4] Or rather, "The Aſhes which they uſe this day are made of *the Palmes* bleſſed the Palm Sunday before." See "New Helpe to Diſcourſe," 1684, p. 319.

In "The Doctrine of the Maſſe Booke," 1554, ſig. B 3 *verſo*, we find tranſlated the form of "*The halowing of the aſhes.*" The Maſſe Book ſaith, that upon Aſh-Wedenſdaye, when the Prieſte hath abſolved the people, &c., then muſt there be made a *bleſſynge of the aſhes*, by the Prieſt, being turned towards the Eaſt. In the firſt prayer is this paſſage: "Vouchſafe to ✠ bleſſe and ✠ ſanctifie theſe aſhes, which becauſe of humilitie and of holy religion for the clenſyng out of our treſpaces, thou haſt appointed us to cary upon our heades after the manner of the Ninivites." And after directions to *ſprinkle the Aſhes with holy water*, and another prayer, this Rubric is added: "Then let them diſtribute the aſhes upon the heades of the Clarckes and of the lay people: the worthier perſons makyng a ſygne of the Croſſe with the aſhes, ſaying thus: 'Memento, homo, quod cinis,' &c."[1]

In Bp. Bonner's "Injunctions," 1555, 4to., ſignat. A 1 *verſo*, we read, "that the hallowed aſhes gyven by the Prieſt to the people upon Aſhe Wedniſdaye, is to put the people in remembrance of penance at the begynnynge of Lent, and that their bodies ar but earth, duſt, and aſhes."

Lord North, in his "Foreſt of Varieties," 1645, p. 165, in alluſion to this cuſtom, ſtyles one of his Eſſays, "My Aſhewedneſday Aſhes."

[Naogeorgus, in his "Popiſh Kingdome," tranſlated by Googe, 1570, draws a vivid picture in his uſual doggerel faſhion of the uſages of Shrove Tueſday and Aſh Wedneſday; but I think that he tells us nothing but what we have already gleaned from more truſtworthy ſources, and I ſhall content myſelf with referring the reader to the paſſage. I ſuſpect that Brand did not ſufficiently take into account the German colouring and complexion of Kirchmaier's deſcriptions.]

In the Churchwardens' account of St. Mary at Hill, in the City of London, A.D. 1492, Cloſe and Howting, is the following article:

"For dyſſplying Roddys, ij^{d}."

Ibid. 1501. "For paintynge the Croſſe Staffe for Lent, iiij^{d}."

The ancient diſcipline of ſackcloth and aſhes, on Aſh-Wedneſday, is at preſent ſupplied in our Church by reading publicly on this day the curſes denounced againſt impenitent ſinners, when the people are directed to repeat an Amen at the end of each malediction. Enlightened as we think ourſelves at this day, there are many who conſider the general avowal of the juſtice of God's wrath againſt impenitent ſinners as curſing their neighbours: conſequently, like good Chriſtians, they keep away from Church on the occaſion. A folly and ſuperſtition worthy of the after-midnight, the ſpirit-walking time of Popery.

It appears from the Account of Eton School, 1560,[2] that at that

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[1] In Howes' edit. of Stow's "Annales," 1631, ad annum 1547-8, occurs: "The Wedneſday following, commonly called Aſh Wedneſday, the uſe of giving aſhes in the Church was alſo left" "throughout the whole Citie of London."

[2] "Status Scholæ Etonenſis," MS. Brit. Mus. Donat. 4843, fol 425.

time, it was the cuſtom of the Scholars of that Seminary to chooſe themſelves Confeſſors out of the Maſters or Chaplains, to whom they were to confeſs their ſins. [Herrick, in his "Noble Numbers," 1647, in his poem "To keep a True Lent," writes:—

"— 'Tis a Faſt to dole
Thy ſheaf of wheat,
And meat,
Unto the hungry ſoule.

"It is to faſt from ſtrife,
From old debate,
And hate;
To circumciſe thy life.

"To ſhow a heart grief-rent
To ſtarve thy ſin,
Not bin;
And that's to keep thy Lent."]

At Dijon, in Burgundy, it is the cuſtom upon the firſt Sunday in Lent to make large fires in the ſtreets, whence it is called Firebrand Sunday. This practice originated in the proceſſions formerly made on that day by the peaſants with lighted torches of ſtraw, to drive away, as they called it, the bad air from the earth.[1]

A *Jack-o'-Lent* was a puppet, formerly thrown at, in our own country, in Lent, like Shrove-Cocks. So in "The Weakeſt goes to the Wall," 1600, we have, "A mere Anatomy, a Jack of Lent." Again, in the "Four Prentices of London," 1615: "Now you old Jack of Lent, ſix weeks and upwards." Again, in "Greene's Tu quoque, [1614]," "For if a Boy, that is throwing at his Jack o' Lent, chance to hit me on the ſhins," &c.[2]

[What was called *clean* Lent commenced on the 5th of March, or Quadrageſima Sunday. It is mentioned in the "Plumpton Correſpondence," under 1502-3.]

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[1] "Noei Bourguignons," 148.

[2] [See alſo "Lady Alimony," 1659, Jonſon's "Tale of a Tub," Beaumont and Fletcher's "Tamer Tamed," and Quarles' "Shepheards' Oracles," 1646 (all cited by Brand from Reed's Shakeſpeare, v. 126)].

St. David's Day.

(*March* 1.)

"———Tradition's tale
Recounting, tells how fam'd Menevia's Prieſt
Marſhall'd his Britons, and the Saxon hoſt
Diſcomfited; how *the green Leek his bands*
Diſtinguiſh'd, ſince by Britons annual worn,
Commemorates their tutelary Saint."
Cambria, a Poem, by Rich. Rolt, 1759, p. 63.

"*March*, various, fierce, and wild, with wind-crackt cheeks,
By wilder Welſhmen led, and *crown'd with Leeks.*"—*Churchill.*

ST. DAVID, Archbiſhop of Menevy, now from him called St. David's, in Pembrokeſhire, flouriſhed, according to Pits, in the fifth and ſixth centuries of the Chriſtian era, and died at the age of a hundred and forty years. In the "Epiſcopal Almanack for 1677," he is deſcribed as uncle to King Arthur.

[There is a Welſh Pedigree which ſhows him to have been the ſon of Caredig, Lord of Cardiganſhire, by Non, daughter of Ynyr, of Caer Gawch.[1] "The Britons[2] on this day conſtantly wear a Leek,[3] in memory of a famous and notable victory obtained by them over the Saxons; they, during the battle, having Leeks in their hats for their military colours, and diſtinction of themſelves, by the perſuaſion of the ſaid prelate, St. David." Another account adds, that they were fighting, under their king Cadwallo, near a field that was repleniſhed with that vegetable. But the battle is recorded by Jeffrey of Monmouth, in the 8th and 9th chapters of his twelfth book.

In the "Chronicles of Englonde," edit. 1500, ſignat. c. 3, we have, in alluſion to the Welſh:

"They haue gruell to potage,
And Lekes kynde to companage—"

And again—

"Atte mete and after eke,
Her ſolace is ſalte and Leke."

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[1] Wharton's "Anglia Sacra," 1691, ii.

[2] "Feſta Anglo-Romana," 1678, p. 29.

[3] [From a notice in the "Flying Poſt" for 1699, it appears that it was then uſual for the Court to wear a leek on this day:—"Yeſterday, being St. David's Day, the King, according to cuſtom, wore a leek in honour of the ancient Britons, the ſame being preſented to him by the Searjeant-porter, whoſe place it is, and for which he claims the cloaths which his Majeſty wore that day. The courtiers, in imitation of his Majeſty, wore leeks likewiſe."]

The "Saliſbury Primer" contains the following:

"Davyd of Wales loveth well lekes,
That wyll make Gregory lene chekes;
Yf Edwarde do eate ſome with them,
Mary ſende hym to Bedlem."

Sir John Harington, in his "Brief View of the State of the Church," 1653, ſpeaks of an indulgence of Pope Calixtus II., by which one pilgrimage to St. David's was made equivalent to two to Rome, whence came the diſtich:

"Roma ſemel quantum,
Bis dat Menevia tantum."

The following lines[1] occur in Harl. MS., 1977, fol. 9:]

"I like the Leeke above all herbes and flowers.
When firſt we wore the ſame the feild was ours.
The Leeke is white and greene, wherby is ment
That Britaines are both ſtout and eminent;
Next to the Lion and the Unicorn,
The Leeke the faireſt emblyn that is worne."[2]

[Ellis, in the ſecond ſeries of his "Original Letters," 1827, has printed extracts from Lanſdowne MS., 111., one of which may here fitly be introduced. "[In Wales,] upon the Sundays and Holidays, the multitude of all ſorts of men, women, and children of every pariſh do uſe to meet in ſundry places, either on ſome hill or on the ſide of ſome mountain, where their Harpers and Crowthers ſing them Songs of the doings of their Anceſtors; namely, of their wars againſt the Kings of this realme, and the Engliſh nation, &c. Here alſo do they ſpend their time in hearing ſome part of the lives of Thalaaſſyn, Marlin, Beno, Rybbye, Jermin, and ſuch other the intended Prophets and Saints of that country."

Henry VII., having Welſh blood in his veins, was ſuppoſed to be under rather peculiar obligations, poſſibly, as regarded the obſervance o St. David's feſtival; on the anniverſary of 1494-5, under the date of March 6, we find in that prince's "Privy Purſe Expenſes:" "To the Walſhemen towards ther feſte, 2*l.*"—meaning the Welſhmen who happened to be about the court.

The feaſt given to the Welſhmen on this feſtival remained in force during the reign of Henry VIII. On two or three occaſions, the yeomen of the guard preſented the Princeſs Mary with a leek, for which they received 15*s.* "in reward."]

To a queriſt in "The Britiſh Apollo,"[3] the following anſwer is

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[1] [Extracted by Mr. Jones, the Welſh Bard, for Mr. Brand.]

[2] [Mr. Brand here refers to one or two paſſages from writers of no authority, and makes extracts which are of no real relevance.]

Miſſon, in his "Travels in England," tranſlated by Ozell, p. 334, ſays, ſpeaking of the Welſh cuſtom of wearing Leeks, "*The King himſelf is ſo complaiſant as to bear them company.*" Coles, in his "Adam in Eden," ſays, concerning Leeks, "The Gentlemen in Wales have them in great regard, both for their feeding, and to wear in their hats upon St. David's Day."

[3] Fol. Lond. 1708, vol. i. No. 10.

given: "The ceremony is obſerved on the firſt of March, in commemoration of a ſignal victory obtained by the Britons, under the command of a famous general, known vulgarly by the name of St. David. The Britons wore a Leek in their hats to diſtinguiſh their friends from their enemies in the heat of the battle."

In Shakeſpeare's "Henry the Fifth," act v. ſc. i., Gower aſks Fluellen, "But why wear you your Leek to-day? Saint Davy's Day is paſt." From Fluellen's reply we gather, that he wore his Leek in conſequence of an affront he had received but the day before from Piſtol, whom he afterwards compels to eat the Leek, ſkin and all, in revenge for the inſult; quaintly obſerving to him, "When you take occaſions to ſee Leeks hereafter, I pray you, mock at them, that is all." Gower too upbraids Piſtol for mocking "at *an ancient tradition—begun upon an honourable reſpect, and worn as a memorable trophy of pre-deceaſed valour.*"

In "The Biſhop's laſt Good-night," 1642, the 14th ſtanza runs thus:

> "Landaff, provide for St. David's Day.
> Leſt the Leeke and Red-herring run away:
> Are you reſolved to go or ſtay?
> You are called for, Landaff:
> Come in, Landaff."

Ray has the following Proverb on this day:

> "Upon St. David's Day, put oats and barley in the clay."

[There is a poetical broadſide in double columns, entitled: "The Welſh-mens Glory, or the Famous Victories of the Ancient Britons obtained upon St. David's Day." It begins:

> "The Honor, Glory, and the Grace,
> Of valiant Brute's tryumphant race,
> Shewing the Reaſons wherefore they
> Wear Leeks upon St. Davids Day."]

Urſula is introduced in "The Vow-breaker, or, the fayre Maid of Clifton," 1636, act i. ſc. i. as telling Anne—"Thou marry German! *His head's like a Welchman's creſt on St. Davy's Day!* He looks like a hoary froſt in December! Now, Venus bleſſe me! I'de rather ly by a ſtatue."

Dr. Owen Pughe[1] ſays: "In conſequence of the Romances of the middle ages which created the Seven Champions of Chriſtendom, St. David has been dignified with the title of the Patron Saint of Wales: but this rank, however, is hardly known among the people of the Principality, being a title diffuſed among them from England in modern times. *The writer of this account never heard of ſuch a Patron Saint, nor of the Leek as his ſymbol, until he became acquainted therewith in London.*"

[The practice to which Pepys refers in his Diary for 1667, was very common at one time, and till very lately bakers made gingerbread

[1] "Cambrian Biography," 1803, p. 86.

Welſhmen, called taffies, on St. David's Day, which were made to repreſent a man ſkewered:

"In Mark Lane I do obſerve (it being St. David's Day) the picture of a man dreſſed like a Welſhman, hanging by the neck, upon one of the poles that ſtand out at the top of one of the merchants' houſes in full proportion, and very handſomely done, which is one of the oddeſt ſights I have ſeen a good while."]

[CYMMORTHA, OR CYMMORTH GWAN.

Pughe remarks: "The wearing of the Leek on St. David's Day probably originated from the cuſtom of *Cymhortha*, or the neighbourly aid practiſed among farmers, which is of various kinds. In ſome diſtricts of South Wales, all the neighbours of a ſmall farmer without means, appoint a day when they all attend to plough his land, and the like; and at ſuch a time it is a cuſtom for each individual to bring his portion of Leeks, to be uſed in making pottage for the whole Company: and they bring nothing elſe but the Leeks in particular for the occaſion."

Anciently, it was a cuſtom in Wales, to inſtitute aſſociations among neighbours and friends for the performance of any work or undertaking, and this uſage, which appears to have had its riſe in motives of induſtrial expediency, was gradually turned both to political and ſocial account. Theſe Cymmortha formed the pretext, as early as the reign of Henry IV. for inſurrectionary gatherings, and by 4 Hen. iv. c. 27, it was ordained, "that no weſtrye, rhymer, minſtrel, nor vagabond be in any wiſe ſuſtained in the land of Wales to make Cymmorthas or gatherings upon the common people there." Sir H. Ellis, to whom I am indebted for this information ("Orig. Letters," 2nd Series, 1827), adds, that "Wood, ſpeaking of Bala, ſays, 'It is a ſmall town at the bottom of the lake of that name, and is celebrated for its vaſt trade in woollen ſtockings, in the knitting of which men, women, and children are inceſſantly employed. They aſſemble in the winter at each other's houſes, liſtening to ſome ancient ſong, or provincial tale, and this meeting is called *Cymmorth Gwan*, or Knitting Aſſembly.'" The Cymmortha (or Comortha) was, in fact, a ſort of primitive Trades' Union, and part of the ſyſtem was the relief of thoſe members of it, who, by ſome unavoidable cauſe, happened to fall into diſtreſs. That ſuch was the caſe is pretty evident from a letter addreſſed to Lord Burghley by Richard Price of Brecknock, January 31, 1575-6.

The Cymmortha was more than once forbidden by ſtatute; but the Biſhop of Coventry and Lichfield, in a letter to Thomas Cromwell, deſcribes an odd privilege granted by the King to a gentleman in pecuniary ſtraits, one George Mathew, Eſquire, in the twenty-ſeventh year of his reign; it was the right of holding a Commortha for his perſonal benefit, "any ſtatute, ordinaunce, or other thing to the contrary hereof notwithſtonding."]

[St. Winwaloe.

(*March* 3.)

AN account of this Britiſh Saint is given by Butler. There is no doubt that the name was pronounced at a very early date, *Winnaloe*, and that even abbreviated into *Winnol*. The ſtormy weather, which is uſual at this ſeaſon, is known in ſome diſtricts as Winnol-weather. In Forby's time (he died in 1825), ſome remains ſtill exiſted of the priory or cell of St. Winwaloe at Wereham, in Norfolk, at which place a celebrated horſe-fair (ſubſequently, for the ſake of convenience, removed to Downham market) uſed to be held on the anniverſary-day.]

St. Patrick's Day.

[ST. PATRICK is mentioned in the "Prophecy of St. Berchan," A.D. 1094-7:

> "Erin ſhall not be without a wife one
> After Bridget and Patrick of great deeds."

This is Mr. Skene's tranſlation of the original Iriſh in his edition of the "Chronicles of the Picts and Scots," 1867. He has there alſo given extracts from "Joceline's Life" (1185), and from what is generally known as the "Vita Tripartita."]

The Shamrock[1] is ſaid to be worn by the Iriſh, upon the anniverſary of this Saint, for the following reaſon. When the Saint preached the Goſpel to the pagan Iriſh, he illuſtrated the doctrine of the Trinity by ſhowing them a trefoil, or three-leaved graſs with one ſtalk, which operating to their conviction, the Shamrock, which is a bundle of this graſs, was ever afterwards worn upon this Saint's anniverſary to commemorate the event.

Jones[2] tells us, that "St. Patrick, the Apoſtle of Ireland, is ſaid to be the ſon of Calphurnius and Concha. He was born in Pembrokeſhire [or rather Carnarvonſhire] about the year 373. His original Welſh name was Maenwyn, and his eccleſiaſtical name of Patricius was given him by Pope Celeſtine, when he conſecrated him a Biſhop, and ſent him miſſioner into Ireland, to convert the Iriſh, in 433. When St. Patrick landed near Wicklow, the inhabitants were ready to ſtone him for attempting an innovation in the religion of their anceſtors. He

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[1] From "Scamroy," clover, trefoil, "Iriſh Eng. Dict." in verbo.—DOUCE.

[2] "Hiſtorical Account of the Welſh Bards," p. 13, *note*. I found the following paſſage in Wyther's "Abuſes ſtript and whipt," 1613, p. 71:

> "And, for my cloathing, in a mantle goe,
> And feed on Sham-roots as the Iriſh doe."

requeſted to be heard, and explained unto them that God is an omnipotent, ſacred ſpirit, who created heaven and earth, and that the Trinity is contained in the Unity: but they were reluctant to give credit to his words. St. Patrick, therefore, plucked a trefoil from the ground, and expoſtulated with the Hibernians: Is it not as poſſible for the Father, Son, and Holy Ghoſt, as for theſe three leaves to grow upon a ſingle ſtalk. Then the Iriſh were immediately convinced of their error, and were ſolemnly baptized by St. Patrick."

"Between May Day and harveſt," obſerves Sir H. Piers, "butter, new cheeſe and curds, and *ſhamrocks*, are the food of the meaner ſort all this ſeaſon."[1]

The Britiſh Druids and Bards had an extraordinary veneration for the number three.

Spenſer, in his "View of the State of Ireland," 1596,[2] ſpeaking of "theſe late warres of Mounſter," before, "a moſt rich and plentifull countrey, full of corne and cattle," ſays, the inhabitants were reduced to ſuch diſtreſs that, "if they found a plot of watercreſſes or *Shamrocks* there, they flocked as to a feaſt for the time."

[Shirley's play of "St. Patrick for Ireland," 1640, merely relates the firſt landing of the Saint in Ireland, and the introduction of Chriſtianity into that country. A *ſecond part* was announced, but does not ſeem to have been produced.

Mr. Thomas Wright, in 1844, devoted to the ſingular ſubject of *St. Patrick's Purgatory*, a ſmall octavo volume; and it will be unneceſſary therefore to dwell upon it at any length here; but it may be mentioned that an ancient French fabliau exiſts, founded on this tradition, and is inſerted in Le Grand's Collection, from which it was transferred to a little volume, publiſhed in 1796, under the title of "Tales of the Twelfth and Thirteenth Centuries." An early Engliſh metrical verſion, called "Owain Miles," is preſerved in the Auchinleck MS., and was printed (with a few other pieces from the ſame ſource) in 1837.]

In "Overbury's Characters," when deſcribing a Foot-man, he ſays, "'Tis impoſſible to draw his picture to the life, cauſe a man muſt take it as he's running; only this, horſes are uſually let bloud on St. Steven's Day: on *St. Patrick's* he takes reſt, and is drencht for all the yeare after."

[M. Salverte, in his work on the "Occult Sciences," 1843, quotes Gervaſe of Tilbury, for the legend that to do homage to a Saint revered in Ireland (St. Patrick) the fiſh riſe from the ſea on the day of his feſtival, paſs in proceſſion before his altar, and then diſappear. M. Salverte accounts for this ſuperſtition by ſuppoſing that it originated in the annual ſhoals of herring, mackerel, and tunny on the coaſt in the ſpring, in the neighbourhood of the church dedicated to the Saint. But this hypotheſis is not extremely plauſible.]

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[1] "Deſcription of Weſtmeath," *apud* Vallancey, No. 1, p. 101.
[2] Dublin, 1633, folio.

[Friday in Lide.

THE firſt Friday in March is ſo called from *lide*, A. S. for March. "This day," ſays Mr. Couch, "is marked by a ſerio-comic cuſtom of ſending a young lad on the higheſt *bound* or hillock, of the work, and allowing him to ſleep there as long as he can; the length of his *ſieſta* being the meaſure of the afternoon nap for the tinners throughout the enſuing twelvemonth. The weather which commonly characterizes Friday in Lide is, it need ſcarcely be ſaid, ſcarcely conducive to prolonged ſleep. In Saxon times, labourers were uſually allowed their mid-day ſleep; and I have obſerved that it is even now permitted to huſbandmen in ſome parts of Eaſt Cornwall, during a ſtated portion of the year.[1] Tuſſer ſpeaks of it in his 'Five Hundred Points of Good Huſbandry:'

> 'From May to mid Auguſt an hour or two,
> Let Patch ſleep a ſnatch, howſoeuer ye do:
> Though ſleeping one hour refreſheth his ſong,
> Yet truſt not Hob Grouthead for ſleeping too long.'"

Browne, in the third eclogue of the "Shepheard's Pipe," 1614, clearly alludes to this uſage, where he makes *Thomalin* ſay:

> "Where is euery piping lad
> That the fields are not yclad
> With their milk-white ſheep?
> Tell me: Is it Holy-day,
> Or if in the Month of May
> Uſe they long to ſleepe?"]

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[1] [Browne appears to allude to this practice in Devonſhire, where he ſays in the third Song of his Firſt Book, in reference to the ſong-birds in the woodland:

> "Whoſe pleaſing Noates the tyred Swaine have made
> To ſteale a nap at noone-tide in the ſhade."]

Mid Lent Sunday.

[" Then Jake a Lent comes juſtlinge in
With the hedpeece of a herynge,
And ſaythe, repent yowe of yower ſyn,
For ſhame, ſyrs, leve yower ſwerynge;
And to Palme Sunday doethe he ryde,
With ſprots and herryngs by hys ſyde,
And makes an ende of Lenton tyde!"
Elderton's *Ballad of Lenten Stuffe*, (1570.)]

MOTHERING.

IN the former days of ſuperſtition, while that of the Roman Catholics was the eſtabliſhed religion, it was the cuſtom for people to viſit their *Mother Church* on Mid-Lent Sunday, and to make their offerings at the high altar.

Cowel, in his "Interpreter," 1607, obſerves that the now remaining practice of *Mothering*, or going to viſit parents upon Mid-Lent Sunday, is really owing to that good old cuſtom. Nay, it ſeems to be called *Mothering* from the reſpect ſo paid to the Mother-Church, when the epiſtle for the day was, with ſome alluſion, Galat. iv. 21. "Jeruſalem *Mater omnium*;" which epiſtle, for Mid-Lent Sunday, we ſtill retain, though we have forgotten the occaſion of it.[1]

Herrick has the following:

TO DIANEME.

A Ceremonie in Glocester.

"I'le to thee a Simnell bring,
'Gainſt thou go'ſt a *mothering*;
So that, when ſhe bleſſeth thee,
Half that bleſſing thou'lt give me."[2]

In the "Gentleman's Magazine" for February, 1784, p. 98, Nichols tells us, that whilſt he was an apprentice, the cuſtom was to

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[1] The fourth Sunday in Lent, ſays Wheatley "on the Common Prayer," (8vo. Lond. 1741, p. 227,) is generally called Mid-Lent, "though Biſhop Sparrow, and ſome others, term it *Dominica Refectionis*, the Sunday of Refreſhment: the reaſon of which, I ſuppoſe, is the Goſpel for the day, which treats of our Saviour's miraculouſly feeding five thouſand; or elſe, perhaps from the firſt leſſon in the morning, which gives us the ſtory of Joſeph's entertaining his brethren." He is of opinion, that "the appointment of theſe Scriptures upon this day might probably give the firſt riſe to a cuſtom ſtill retained in many parts of England, and well known by the name of *Mid-lenting* or *Mothering*."

I find in Kelham's "Dictionary of the Norman, or old French Language," Mid-Lent Sunday, *Dominica Refectionis*, is called "*Paſques Charnieulx*."

[2] "Heſperides," p. 278.

viſit his Mother (who was a native of Nottinghamſhire) on Midlent Sunday (thence called Mothering Sunday) for a regale of excellent furmety."[1]

Another writer in the ſame volume, p. 343, ſays, I happened to reſide laſt year near Chepſtow, in Monmouthſhire; and there, for the firſt time, heard of *Mothering Sunday*. My inquiries into the origin and meaning of it were fruitleſs; but the practice thereabouts was, for all ſervants and apprentices, on Midlent Sunday, *to viſit their parents, and make them a preſent of money, a trinket, or ſome nice eatable;* and they are all anxious not to fail in this cuſtom."

In the Houſehold Roll of 18 Edward I.,[2] is the following item on Mid-lent Sunday:

"Pro piſis j*d.*"

The queſtion is, whether theſe peas were ſubſtitutes for *Furmenty*, or *Carlings*, which are eaten at preſent in the North of England on the following Sunday, commonly called Paſſion Sunday, but, by the vulgar in thoſe parts, Carling Sunday. [Aubanus ſpeaks of a practice in Franconia, of eating milk *peas*, and dried pears on this day, but it was, according to him, only partial.[3]]

OF CARLINGS.[4]

"Men call you therfor prophanes,
Ye pycke no ſhrympes, nor pranes;
Salt-fyſhe, ſtoc-fyſhe, nor heryng,
It is not for your werynge.
Nor, *in holy Lenton ſeaſon*,
Ye will netheyr benes ne peaſon.[5]
But ye loke to be let loſe,
To a pygge or to a goſe."

Skelton's *Collin Clout.* [1520.]

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[1] Furmety is made of what is called, in a certain town in Yorkſhire, "kneed wheat," or whole grains firſt boiled plump and ſoft, and then put into and boiled in milk, ſweetened and ſpiced." In Ray's "North Country Words," "to cree wheat or barley, is to boil it ſoft."

A correſpondent in the "Gentleman's Magazine" for 1783, p. 578, [expreſſes an opinion that Furmety or Mothering Sunday was "one of the things which probably refer ſimply to the idea of feaſting or mortification according to the ſeaſon and occaſion." In Macaulay's time, Mothering Sunday met with ſcrupulous obſervance at Claybrook. "Hiſt. and Antiq. of Claybrook," 1791, p. 128.]

[2] "Archæologia" for 1805.

[3] Joannes Boemus Aubanus, p. 268; Hoſpinian "de Orig. Feſt. Chriſtian." fol. 51 b.

[4] In Randal Holmes' "Academy of Armory and Blazon," 1688, p. 130, I find the following: "*Carle Sunday* is the ſecond Sunday before Eaſter, or the fifth Sunday from Shrove Tueſday."

[5] In "A World of Wonders," 1607, a tranſlation by R. C. from H. Stephanus, "Apologie d'Herodote," there are ſome curious extracts from the "Quadrageſimale Spirituale," 1565. Thus, chap. 2: "After the ſallad (eaten in Lent at the firſt ſervice) we eate *fried Beanes*, by which we underſtand Confeſſion. When we would have *Beanes well ſodden, we lay them in ſteepe, for otherwiſe they will*

Marſhal, in his "Obſervations on the Saxon Goſpels,"[1] elucidates the old name (Care) of this Sunday in Lent. He tells us that "the Friday on which Chriſt was crucified is called, in German, both Gute Freytag and *Carr* Fryetag." That the word *Karr* ſignifies a ſatisfaction for a fine or penalty; and that *Care*, or *Carr Sunday*, was not unknown to the Engliſh in his time, at leaſt to ſuch as lived among old people in the country.

It is alſo called Paſſion Sunday in ſome old Almanacks. In the "Gentleman's Magazine" for 1785, p. 779, an Advertiſement, or printed paper, for the regulation of Newark Fair, is copied, which mentions that "*Careing Fair* will be held on Friday before Careing Sunday:" and Mr. Nichols remarks on this paſſage, that he has heard an old Nottinghamſhire couplet, in the following words:

> "Care Sunday, Care away;
> Palm Sunday, and Eaſter-day."

Another writer in the "Gentleman's Magazine" for 1789, p. 491, tells us that, "in ſeveral villages in the vicinity of Wiſbech, in the Iſle of Ely, *the fifth Sunday in Lent* has been, time immemorial, commemorated by the name of *Whirlin Sunday*, when cakes are made by almoſt every family, and are called, from the day, *Whirlin Cakes*."

At Newcaſtle-upon-Tyne, and many other places in the North of England [and alſo in Lancaſhire and other counties, and in Scotland],[2] grey peas, after having been ſteeped a night in water, are fried with butter, given away, and eaten at a kind of entertainment on the Sunday preceding Palm Sunday, which was formerly called *Care*, or Carle Sunday, as may be yet ſeen in ſome of our old almanacks. They are called Carlings, probably, as we call the preſents at fairs, Fairings.

In Yorkſhire, as a clergyman of that county informed me, the

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never ſeeth kindly. Therefore, if we purpoſe to amend our faults, it is not ſufficient barely to confeſſe them at all adventure, but we muſt let our Confeſſion lie in ſteepe in the water of Meditation." "And a little after: We do not uſe to ſeeth ten or twelve Beanes together, *but as many as we meane to eate:* no more muſt we ſteepe, that is, meditate, upon ten or twelve ſinnes onely, neither for ten or twelve dayes, but upon all the ſinnes that ever we committed, even from our birth, if it were poſſible to remember them." Chap. 3: "*Strained Peaſe* (Madames) are not to be forgotten. You know how to handle them ſo well, that they will be delicate and pleaſant to the taſt. By theſe *ſtrained Peaſe* our allegorizing flute pipeth nothing elſe but true contrition of heart." "River-water, which continually moveth, runneth, and floweth, is *very good for the ſeething of Peaſe*. We muſt (I ſay) have contrition for our ſins and take the *running-water*, that is, *the teares of the heart*, which muſt runne and come even into the eyes."

[1] Vol. i. p. 536. [See alſo Hoſpinian "de Orig. Feſt. Chriſt." p. 54, where the ſame view is held.] Gloſſary to "The Lancaſhire Dialect," 1775, art. "Carlings."

[2] So in the popular old Scottiſh ſong, "Fy! let us all to the Briddel:"

> "Ther 'll be all the lads and the laſſes
> Set down in the midſt of the ha,
> With Sybows, and Rifarts, and *Carlings*
> That are both ſodden and ra."

Sybows are onions; and *Rifarts* radiſhes.

ruſtics go to the public-houſe of the village on this day, and ſpend each his *Carling groat;* i. e. that ſum in drink, for the *Carlings are provided for them gratis:* and, he added, that a popular notion prevails there that thoſe who do not do this will be unſucceſsful in their purſuits for the following year.

Rites, peculiar, it ſhould ſeem, to Good Friday, were uſed on this day, which the Church of Rome called, therefore, *Paſſion Sunday.* Durandus aſſigns many ſuperſtitious reaſons for this, which confirm the fact, but are too ridiculous to be tranſcribed.

Paſſion, or Carling Sunday, might often happen on this day. Eaſter always fell between the 21ſt of March and the 25th of April. I know not why theſe rites were confined in the Calendar to the 12th of March, as the moveable Feaſts and Faſts are not noted there. Perhaps Paſſion Sunday might fall on the 12th of March, the year the Calendar was written or printed in. However that be, one cannot doubt of their having belonged to what Durandus calls *Paſſion Sunday.*

In the "Roman Calendar," I find it obſerved on this day, that "a dole is made of *ſoft Beans.*"[1] I can hardly entertain a doubt but that our cuſtom is derived hence. It was uſual amongſt the Romaniſts to give away Beans in the doles at funerals: it was alſo a rite in the funeral ceremonies of heathen Rome.[2] Why we have ſubſtituted *Peas* I know not, unleſs it was becauſe they are a pulſe ſomewhat fitter to be eaten at this ſeaſon of the year. They are given away in a kind of dole at this day. Our popiſh anceſtors celebrated (as it were by anticipation) the funeral of our Lord on this Care Sunday, with many ſuperſtitious uſages, of which this only, it ſhould ſeem, has travelled down to us. Durandus tells us, that on Paſſion Sunday "the Church began her public grief, remembering the myſtery of the Croſs, the Vinegar, the Gall, the Reed, the Spear," &c.

There is a great deal of learning in Eraſmus's Adages concerning *the religious uſe of Beans*, which were thought to belong to the dead. An obſervation which he gives us of Pliny, concerning Pythagoras's interdiction of this pulſe,[3] is highly remarkable. It is "that Beans

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[1] The *ſoft Beans* are much to our purpoſe: why *ſoft*, but for the purpoſe of eating? Thus our *Peas* on this occaſion are *ſteeped in water.*

Theſe Beans, it ſhould ſeem from the following paſſage in Burton's "Anatomy of Melancholy" were hallowed. He is enumerating Popiſh ſuperſtitions: "Their Breviaries, Bulles, *hallowed Beans*, Exorciſms, Pictures, curious Croſſes, Fables, and Bables" Democritus to the Reader, p. 29, edit. fol. Oxf. 1632.

Bale, in his "Yet a Courſe at the Romyſh Foxe," &c. Signat. L. 11, attributes to Pope Euticianus, "the bleſſynge of Benes upon the Aultar."

[2] Moreſini "Papatus," 1594, p. 55, *in voce.*

"The repaſt deſigned for the dead, conſiſting commonly of *Beans*, Lettuces," &c. Kennet's "Roman Antiq." 1699, p. 362.

In the Lemuria, which was obſerved the 9th of May, every other night for three times, to pacify the ghoſts of the dead, *the Romans threw Beans on the fire of the Altar* to drive them out of their houſes.

[3] Chandler, in his "Travels" tells us, that he was at a funeral entertainment amongſt the modern Greeks, where, with other ſingular rites, "two followed carrying on their heads each a great diſh of *parboiled wheat.* Theſe were depoſited

contain the ſouls of the dead." For which cauſe alſo they were uſed in the Parentalia.[1] Plutarch alſo, he tells us, held that pulſe to be of the higheſt efficacy for invoking the manes. Ridiculous and abſurd as theſe ſuperſtitions may appear, it is yet certain that our Carlings deduce their origin thence.[2]

The vulgar, in the North of England [and alſo in the Midland Counties], give the following names to the Sundays of Lent, the firſt of which is anonymous:

> " Tid, Mid, Miſera,
> *Carling*, Palm, Paſte Egg day." [3]

In Foſbrooke's " Britiſh Monachiſm,"[4] is the following: "At Barking Nunnery the annual ſtore of proviſion conſiſted, *inter alia*, of *Green Peas for Lent;* Green Peas againſt Midſummer;" with a note copied from the " Order and Government of a Nobleman's Houſe" in the XIIIth volume of the " Archæologia," p. 373, that " if one will have Peaſe ſoone in the year following, *ſuch Peaſe are to be ſowenne in the waine of the moone, at St. Andro's tide before Chriſtmas.*"

In Smith's " Lives of the Lords of Berkeley,"[5] we read that, on the anniverſary of the Founder of St. Auguſtine's, Briſtol, *i. e.* Sir Robert Fitzharding, on the 5th of February, " at that Monaſtery there ſhall be one hundred poore men refreſhed, in a dole made unto them in this forme: every man of them hath a chanons loafe of bread,

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over the body." There is " a practice of the Greek Church, not yet out of uſe, to ſet *boyled Corne* before the ſingers of thoſe holy hymnes, which uſe to be ſaid at their commemorations of the dead, or thoſe which are aſleep in Chriſt. And that which the rite would have, is, *to ſignifye the reſurrection of the body.* Thou foole! that which thou ſoweſt is not quickened except it dye."—*Gregorii Opuſcula*, 1650, p. 128.

[1] Eraſmi Adag. in " A fabis abſtineto." Edit. fol. Aurel. Allob. 1606, p. 1906; and Spencer " De Legibus Hebræorum," lib. i. p. 1154. [But the latter ſeems to have thought that the reaſon for the Pythagorean doctrine was the uſe of beans and other vegetables at funeral repaſts, and their conſequent pollution.]

[2] There were ſeveral religious uſes of Pulſe, particularly *Beans*, among the Romans. Hence Pliny ſays, " in eâdem peculiaris Religio." Thus in Ovid's " Faſti," B. v. l. 435, where he is deſcribing ſome ſuperſtitious rites for appeaſing the dead:

> " Terque manus puras fontana proluit unda;
> Vertitur, et *nigras accipit ore fabas.*
> Averſuſque jacit: ſed dum jacit, hæc ego mitto
> *His*, inquit, *redimo me meoſque fabis.*"

Thus alſo in Book ii. l. 575:

> " Tum cantata ligat cum fuſco licia rhombo:
> Et *ſeptem nigras verſat in ore fabas.*"

[3] This couplet is differently given by a writer in the " Gentleman's Magazine" for 1788, as follows:

> " Tid, and Mid, and Miſera,
> *Carling*, Palm, and Good-Pas-day."

The above writer alſo gives a more particular account of the Carlings or *Grey Peas*, and of the manner of dreſſing and eating them. See alſo " Gent. Mag." vol. lvi. p. 410.

[4] Vol. ii. p. 127. [5] Vol. i. p. 49.

called a myche, and three hearings thearewith. There ſhalbe *doaled alſo amongſt them two buſhells of Peſys.*"—"And in the anniverſary daye of Dame Eve," (Lady Eve, wife of the above Lord, Sir Robert Fitzharding,) "our Foundreſſe, *i.e.* 12 Marcii, a dole ſhalbe made in this forme: that daye ſhalbe doled to fifty poore men fifty loafes called miches, and to each three hearings, and, amongſt them all, one buſhell of Peaſe." Lord Robert Fitzharding died Feb. 5th, 1170[-1] 17 Hen. II., aged about 75 years. Dame Eve, who herſelf founded and became prioreſs of the Houſe called the Magdalens, by Briſtol, died prioreſs thereof March 12th, 1173[-4].

Tid, *Mid*, *Miſera* are certainly corruptions of ſome part of the ancient Latin Service, or Pſalms, uſed on each.[1]

The word *Care* is preſerved in the ſubſequent account of an obſolete cuſtom at marriages in this kingdom. "According to the uſe of the Church of Sarum, when there was a marriage before Maſs, the parties kneeled together, and had a fine linen cloth (called the *Care Cloth*) laid over their heads during the time of Maſs, till they received the benediction, and then were diſmiſſed.[2]

The "Popiſh Kingdome" has the following ſummary for Care Sunday:[3]

"Now comes the Sunday forth, of this ſame great and holy faſt:
Here doth the Pope the ſhriven bleſſe, abſoluing them at laſt
From all their ſinnes; and of the Jewes the law he doth alow,
As if the power of God had not ſufficient bene till now:
Or that the law of Moyſes here were ſtill of force and might,
In theſe ſame happie dayes, when Chriſt doth raigne with heavenly light.
The boyes with ropes of ſtraw doth frame an vgly monſter here,
And call him death, whom from the towne, with prowd and ſolemne chere,
To hilles and valleyes they conuey, and villages thereby,
From whence they ſtragling doe returne, well beaten commonly.
Thus children alſo beare, with ſpeares, their cracknelles round about,
And two they haue, whereof the one is called Sommer ſtout,
Apparalde all in greene, and dreſt in youthfull fine araye;
The other Winter, clad in moſſe, with heare all hoare and graye:
Theſe two togither fight, of which the palme doth Sommer get.
From hence to meate they go, and all with wine their whiſtles wet.
The other toyes that in this time of holly faſtes appeare,
I loth to tell, nor order like, is uſed every wheare."

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[1] In the "Feſta Anglo-Romana," Lond. 1678, we are told that the firſt Sunday in Lent is called Quadrageſima or *Invocavit;* the ſecond *Reminiſcere;* the third *Oculi;* the fourth *Lætare;* the fifth *Judica;* and the ſixth *Dominica Magna. Oculi*, from the entrance of the 14th verſe of the 25th Pſalm. "Oculi mei ſemper ad Dominum," &c. *Reminiſcere*, from the entrance of the 5th verſe of Pſalm 25, "Reminiſcere Miſerationum," &c., and ſo of the others.

Thus our *Tid* may have been formed from the beginning of Pſalms, &c. *Te* deum—*Mi* deus—*Miſere*re mei.

In the "Statiſtical Account of Scotland," vol. x. p. 413, "Pariſh of Tiry, in Argyleſhire," we read: "The common people ſtill retain ſome Roman Catholic ſayings, prayers, and oaths, as expletives; ſuch as '*Dias Muire let;*' i.e. God and *Mary* be with you; '*Air Muire*,' ſwearing by *Mary*, &c."

[2] "Proſternant ſe ſponſus et ſponſa in Oratione ad gradum Altaris: et tento pallio ſuper eos, quod teneant quatuor Clerici in ſuperpelliciis ad quatuor cornua." —*Miſſale ad Us. Sarum*, 1494.

[3] Fol. 49 b.

[In Lancaſhire, or ſome parts of it, a ſpiced ale, called *Braget* or *Bragot* uſed to be drunk very largely on this day, which was thence called *Bragot Sunday*.

At Bury, in Lancaſhire, on Mid Lent Sunday, which is there called *Simblin* [Simnel] *Sunday*, ſimnel cakes are ſold openly in the ſhops, which are only cloſed during the ſervices.

Simnel is from the Latin *Simila*, the fineſt part of the flour. By ſtatute 51 Hen. III. Simnel bread (*panis ſimilageneus*) was to weigh two ſhillings leſs than Waſtell bread. I owe theſe two items of information to Pegge's "Curialia," 1818, where ſeveral other curious circumſtances connected with this very ancient uſage are brought together.

Shitten (Shut-in) Saturday.

The Saturday in Paſſion Week. Forby, in his "Vocabulary," 1830, ſays that it ſhould be pronounced *Shutten, or Shut-in Saturday;* it is the day on which our Saviour was laid in the ſepulchre.]

Palm Sunday.

"Upon Palme Sondaye they play the foles ſadely, *drawynge after them an Aſſe in a rope*, when they be not moche diſtante from the Woden Aſſe that they drawe."
Pylgremage of pure Devotyon, newly tranſlatyd into Engliſhe. [1551.]

THIS is called Palm Sunday becauſe on that day the boughs of Yew-trees, or of the Sallow, uſed to be carried in proceſſion, *in imitation of the palm-boughs* which the Jews ſtrewed in the way of Chriſt when he went up to Jeruſalem.[1]

[In the "Gentleman's Magazine" for March, 1780, appears the enſuing extract from Voragine's "Golden Legend," firſt printed in 1483: "but for encheſon that we haue non Olyue that berith grene leef, *algate* therfore we take *Ewe inſtede of Palme and Olyue*, and beren about in proceſſyon." In Germany, according to Naogeorgus, in his "Popiſh Kingdome," they were accuſtomed to ſubſtitute *willow* for Palm and Olive.]

In "Dives and Pauper," 1493, cap. iv. on the firſt commandment, we read: "On Palme Sondaye at proceſſion the prieſt drawith up the veyle before the rode, and falleth down to the ground with all the people, and ſaith thrice, *Ave Rex Noſter*, Hayle be thou our King.—He ſpeketh not to the image that the carpenter hath made, and the peinter painted, but if the prieſt be a fole, for that ſtock or ſtone was never King; but he ſpeakethe to hym that died on the croſſe for us all, to him that is Kynge of all thynge."

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[1] Belith. 531, p. 34, Durand. "Explic. Divin. Offic." cap. 94. in Ram. Palmar. See alſo ["Scintillula Altaris," by Edw. Sparke, 1652.]

In the Churchwardens' Accounts of St. Mary at Hill in the city of London, from the 17th to the 19th year of King Edw. IV., I find the following entry: "*Box and Palm* on Palm Sunday, 12*d.*" And, ibid. among the annual Church diſburſements, the ſubſequent: "*Palm, Box,* Cakes, and *Flowers,* Palm Sunday Eve, 8*d.*" Ibid. 1486: Item, for *flowrs, oblëyes,* and for *Box and Palme* ayenſt Palm Sondaye, 6*d.*" Ibid. 1493: "For ſettyng up the frame over the porch on Palme Sonday Eve, 6*d.*" Ibid. 1531: "Paid for the hire of the Rayment for the Prophets, 12*d.*, and of Clothes of Aras, 1*s.* 4*d.* for Palm Sunday."[1] In Coates's "Hiſtory of Reading," p. 216, Churchwardens' Accounts of St. Laurence Pariſh, 1505: "It. payed to the Clerk for *ſyngyng of the Paſſion* on Palme Sunday, in ale, 1*d.*" P. 217. 1509. "It. payed for a q'rt of baſtard, for the *ſingers of the Paſshyon* on Palme Sondaye, iiij*d.*" P. 221. 1541. "Payd to Loreman for *playing the P'phett* (Prophet) on Palme Sonday, iiij*d.*"[1]

Among Dr. Griffith's "Extracts from the old Books of St. Andrew Hubbard's pariſh," I found: 1524-5. "To James Walker, for making clene the churchyard ag'ſt Palm Sonday, 1*d.*" Ibid. "On Palm Sonday, for *Palm,* Cakes, and Flowrs, 6*d.* ob." 1526-7. "*The here of the Angel* on Palme Sonday, 8*d.*" "*Clothes* at the Tow'r on Palme Sonday, 6*d.*" 1535-7. "For Brede, Wyn, and *Oyle,* on Palm Sonday, 6*d.*" "A Preeſt and *Chylde that playde a Meſſenger,* 8*d.*" 1538-40. "Rec'd in the Church of the Players, 1*s.*" "P'd for ſyngyng bread, 2*d.*" "*For the Aungel,* 4*d.*"

In Lyſons' "Environs,"[2] among his curious Extracts from the Churchwardens' and Chamberlains' Accounts of Kingſton upon Thames, occurs the following:

"1. Hen. VIII. For Ale upon Palm Sonday on ſyngyng of the Paſſion £0. 0*s.* 1*d.*"

The Palm-tree was common in Judea, and planted, no doubt, every where by the way-ſides. Sprigs of Box-wood are ſtill uſed as a ſubſtitute for Palms in Roman Catholic countries. The Conſecration Prayer ſeems to leave a latitude for the ſpecies of Palm uſed inſtead of the real Palm.

"The Feſtyvall," 1511, fol. 28, ſpeaking of the Jews ſtrewing Palm-branches before Chriſt, ſays: "And thus we take Palme and Floures in the proceſſyon as they dyde, and go in proceſſyon knelynge to the Croſſe in the worſhyp and mynde of hym that was done on the Croſſe, worſhyppynge and welcomynge hym with ſonge into the Chyrche, as the people dyde our Lord into the Cyte of Jheruſalem. It is called Palme Sondaye for bycauſe the Palme betokeneth vyctory, wherfore all Cryſten people ſholde bere Palme in proceſſyon, in tokennynge that he hath foughten wth the fende our enemye, and hath the vyctory of hym."

[In the "Durham Ritual," the expreſſion is: "hos palmarum *cæterarumque frondium* ramos."

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[1] Nichols's "Illuſtrations of the Manners and Expences of Antient Times."
[2] Vol. i. p. 231.

But the tree vulgarly called the Palm among us is in reality the *fallow*, and under the more ambitious name the latter occurs in modern literature. There was no ground for travelling ſo far to find an explanation of what was really meant by our elder writers (including Shakeſpeare himſelf), when they ſpoke of the palm, as if it had been a native of Britain. They are thus abſolved from one more wrongly imputed ſoleciſm.

In MS. Sloane, 2478, of the fourteenth century, are the following lines on Palm Sunday:

" Nou ȝee that bereth to day ȝour palme,
Wel autȝe ȝe queme ſuch a qualm,
to Criſt ȝour herte al ȝyve;
As dude the chyldren of tholde lawe,
ȝyf ȝe hym lovede, ȝe ſcholde wel vawe
boe by tyme ſchryve.

Lewede, that bereth palm an honde,
That nuteth what palm ys tonderſtonde,
anon ichulle ȝou telle;
Hit is a tokne that alle and ſome
That buth y-ſchryve, habbeth overcome
alle the develes of helle.

ȝyf eny habbeth braunches y-broȝt,
And buth un-ſchryve, har boſt nys noȝt
aȝee the fend to fyȝte;
Hy maketh ham holy as y were,
Vort hy boe ſchryve hy ſchulleth boe ſkere
of loem of hevene lyȝte."

In an anonymous contemporary narrative of the Reſtoration of King Edward IV. in 1471, printed for the Camden Society in 1838, there is an account, rather too long to tranſcribe, of a happy portent which befell the King at Daventry, on Palm Sunday, while the royal party was attending Divine ſervice in the pariſh church. It appears that Edward, during his misfortunes, had vowed, the firſt time that he beheld, on his return to his kingdom, an image of St. Anne, to pay his devotions to it, and make an oblation. There chanced to be a ſmall alabaſter figure of the Saint juſt above the ſpot where the monarch himſelf was kneeling, attached to a pillar, and it was encloſed and hidden from view in a wooden caſe, according to the uſual practice, which was that the image ſhould not be viſible from Aſh-Wedneſday to the morning of Eaſter-Sunday. But on the preſent occaſion, the caſe enſhrining the figure of St. Anne miraculouſly opened of its own accord, and then cloſed again ſpontaneouſly, and then once more opened, and remained ſo, in the ſight of the whole congregation. This was pronounced to be an omen of good fortune in ſtore for King Edward, and his majeſty, before leaving the church, gave a handſome donation to God and our holy lady St. Anne.

There is a curious alluſion to the obſervances of Palm Sunday in the " Demaundes Joyous," 1511: *Demaunde.* What daye in the yere ben the flyes mooſt aferde? *Reply.* That is on Palme Sonday, whan they

ſe euery body haue an handeful of palme in theyr hande, they wene it is to kyll theym with."]

Stow, in his "Survey," tells us, "that in the week before Eaſter, had ye great ſhewes made for the fetching in of *a twiſted tree or with*, as they termed it, out of the woods into the King's houſe, and the like into every man's houſe of honour or worſhip." This muſt alſo have been a ſubſtitute for the Palm.[1] [There was a ſuperſtition in Germany, according to Naogeorgus, that theſe boughs of the palm (as they were called) poſſeſſed the property of protecting the holders againſt ſtorms and thunder.]

Coles, alſo, in his "Adam in Eden," ſays: "The [willow] bloſſoms come forth before any leaves appear, and are in their moſt flouriſhing eſtate uſually *before Eaſter*, divers gathering them to deck up their houſes on Palm Sunday, and therefore the ſaid flowers are called *Palme*."

Newton, in his "Herball for the Bible," 1587, p. 206, after mentioning that the *Box-tree* and the Palm were often confounded together, adds: "This error grew (as I thinke) at the firſt for that the common people in ſome countries uſe to decke their church with the boughes and branches thereof on the Sunday next afore Eaſter, commonly called Palme Sunday; for at that time of the yeare all other trees, for the moſt part, are not blowen or bloomed."

In Churchwardens' Accompts, of St. Martin Outwich, London,

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[1] By an Act of Common Council, 1 and 2 Phil. and Mary, for retrenching expences among other things, it was ordered, "that from henceforth *there ſhall be no* WYTH *fetcht home at the Maiors or Sheriffs Houſes*. Neither ſhall they keep any lord of miſrule in any of their houſes."—*Strype's Stow*, Book 1. p. 246.

In the "Statiſtical Account of Scotland," vol. xv. p. 45, Pariſh of Lanark, we read of "a gala kept by the boys of the Grammar-ſchool, beyond all memory, in regard to date, on the Saturday before Palm Sunday. They then parade the ſtreets with a Palm, or its ſubſtitute, a large tree of the Willow kind, Salix caprea, in bloſſom, ornamented with daffodils, mezereon, and box-tree. This day is called *Palm Saturday*; and the cuſtom is certainly a Popiſh relic of very ancient ſtanding."

To wear the Willow on other occaſions has long implied a man's being forſaken by his miſtreſs. Take the following, from Bold's "Wit a Sporting," 1657:

"THE WILLOW GARLAND.

A Willow Garland thou didſt ſend
Perfum'd laſt day to me,
Which did but only this portend:
I was forſook by thee.

Since it is ſo, I'le tell the what,
To-morrow thou ſhalt ſee
Me weare the Willow, after that
To dye upon the tree."

The Columbine, too, by the following paſſage from "Browne's Paſtorals," has had the ſame import. Book ii. p. 81:

"The *Columbine*, in tawing often taken,
Is then aſcrib'd to ſuch as are forſaken."

[Herrick bears ſimilar teſtimony in his "Verſes to the Willow Tree," and indeed the illuſtrations of this ſubject are innumerable, but why Brand thruſt this topic into the middle of one totally unconnected with it I cannot divine.]

occur under 1510-11 : " Firſt, paid for *Palme*, *Box-floures*, and Cakes, iiij^{d}." Under 1525 : " Paid for Palme on Palme Sunday, ij^{d}." " Paid for Kaks, *Flowers and Yow*, ij^{d}."

The Church of Rome has given the following account of her ceremonies on this day. " The bleſſed Sacrament reverently carried, as it were Chriſt, upon the Aſs, with ſtrawing of buſhes and flowers, bearing of Palms, ſetting out boughs, ſpreading and hanging up the richeſt clothes, &c. all done in a very goodly ceremony to the honour of Chriſt, and the memory of his triumph upon this day."[1]

In the " Doctrine of the Maſſe Booke," 1554, we have: " When the Goſpel is ended, let ther follow the halowyng of flouers and braunches by the prieſt, being araied with a redde cope, upon the thyrde ſtep of the Altare, turning him toward the South: the Palmes, wyth the floures, being fyrſt laied aſide upon the Altere for the Clarkes, and for the other upon the ſteppe of the Altere on the South ſyde." Prayers:

" I conjure the, thou Creature of Flouers and Braunches, in the name of God the Father Almighty, and in the name of Jeſu Chriſt hys ſonne our Lord, and in the vertue of the Holy Goſt. Therfore be thou rooted out and diſplaced from this Creature of Flouers and Braunches, al thou ſtrength of the Adverſary, al thou Hoſt of the Divell, and al thou power of the enemy, even every aſſault of Divels, that thou overtake not the foote ſteps of them that haſte unto the Grace of God. Thorow him that ſhal come to judge the quicke and the deade and the world by fyre. Amen."

" Almightye eternal God, who at the pouring out of the floude diddeſt declare to thy ſervaunt Noe by the mouthe of a dove, bearing an olive-braunch, that peace was reſtored agayne upon earth, we humblye beſeche the that thy truthe may ✠ ſanctifie this Creature of Flouers and Branches, and ſlips of Palmes, or bowes of trees, which we offer before the preſence of thy glory; that the devoute people bearing them in their handes, may meryte to optayne the grace of thy benediccion. Thorowe Chriſte," &c.

There follow other Prayers, in which occur theſe paſſages: After the Flowers and Branches are ſprinkled with Holy Water—" Bleſſe ✠ and ſanctifie ✠ theſe Braunches of Palmes, and other Trees and Flouers"—concluding with this rubrick: " So whan theſe thinges are fynyſhed, let the Palmes immediately be diſtributed."[2]

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[1] The Rhemiſts, in their Tranſlation of the New Teſtament, as cited by Bourne, chapter xxii.

[2] [See alſo " Miſſale ad uſum Sarum," 1555, where the forms are alſo given. It ſeems that ſprigs of flowers were alſo conſecrated or hallowed at this time.] " I once knew a fooliſh, cock-brained Prieſt," ſays Newton, in his " Herball to the Bible," p. 207, " which miniſtered to a certaine yoong man the *Aſhes of Boxe*, being (forſooth) *hallowed on Palme Sunday*, according to the ſuperſtitious order and doctrine of the Romiſh Church, which aſhes he mingled with their unholie holie water, uſing to the ſame a kinde of fantaſticall, or rather fanaticall, doltiſh, and ridiculous exorciſme; which woorthy, worſhipfull medicine (as he perſuaded the ſtanders by) had vertue *to drive away any ague, and to kill the worms*. Well, it ſo fell out, that the ague, indeed, was driven away; but, God knoweth, with the death of the poore yoong man. And no marvell. For the leaves of Boxe be deleterious, poiſonous, deadlie, and to the bodie of man very noiſome, dangerous, and peſtilent."

Fulke, on the part of the Proteſtants, has conſidered all this in a different light from the Rhemiſts. "Your Palm-Sunday Proceſſion," ſays he, "was horrible idolatry, and abuſing the Lord's Inſtitution, who ordained his Supper to be eaten and drunken, not to be carried about in proceſſion like a heatheniſh idol: but it is pretty ſport that you make the Prieſts that carry this idol to ſupply the room of the Aſs on which Chriſt did ride. Thus you turn the holy myſtery of Chriſt's riding to Jeruſalem to a May-game and pagent-play."[1]

It is ſtill cuſtomary with our boys, both in the South[2] and North of England, to go out and gather ſlips with the Willow-flowers or buds at this time. Theſe ſeem to have been ſelected as ſubſtitutes for the real Palm, becauſe they are generally the only things, at this ſeaſon, which can be eaſily come at, in which the power of vegetation can be diſcovered.[3]

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[1] Fulke *in loc.* Matt.

[2] It is even yet a common practice in the neighbourhood of London. The young people go *a palming;* and the ſallow is ſold in London ſtreets for the whole week preceding Palm Sunday. In the North, it is called "going a palmſoning or palmſning."

[3] In "A ſhort Deſcription of Antichriſt," &c. is the following: "They alſo, upon Palmes Sonday, lifte up a cloth, and ſay, hayle our Kynge! to a rood made of a wooden blocke," fol. 26. At fol. 8 is noted the popiſh "hallowinge of Palme Stickes."

In "A Dialogue, or familiar Talke, betwene two neighbours, concernyng the chyefeſt Ceremonyes that were, by the mighti power of Gods moſt holie pure worde ſuppreſſed in Englande, and nowe for our unworthines ſet up agayne by the Biſhoppes, the Impes of Antichriſt, &c. 1554," it appears that Croſſes of Palme were, in the papal times, carried about in the purſe [and placed upon doors]. Theſe Croſſes were made on Palme Sunday, in Paſſion time, of hallowed Palm. See ſignat. D. iii.-iv. "But tell me, Nicholas, hath not thy wyfe a Croſſe of Palme aboute her? (*Nich.*) Yes, in her purſe."

The ceremony of bearing Palms on Palm Sunday was retained in England after ſome others had dropped, and was one of thoſe which Henry VIII. in 1536, declared were not to be contemned and caſt away. In an original Proclamation, printed and dated 26th February 30 Henry VIII. occurs the following clauſe: "On Palme Sonday it ſhall be declared that bearing of Palmes renueth the memorie of the receivinge of Chriſte in lyke maner into Jeruſalem before his deathe." A ſimilar interpretation of this ceremony to that given in the above occurs in Biſhop Bonner's "Injunctions," 1555, ſignat. A 2. "To cary their Palmes diſcreatlye," is among the Roman Catholic Cuſtoms cenſured by Bale in his "Declaration of Bonners Articles," 1554, ſignat. D, and (D 2 *verſo*) "to conjure Palmes." In Howes' edition of "Stowe's Chronicle," it is ſtated, under the year 1548, that "this yeere the ceremony of bearing of Palmes on Palme Sonday was left off, and not uſed as before." That the remembrance of this cuſtom, however, was not loſt is evident. In "Articles to be enquired of within the Archdeaconry of Yorke, by the Churche Wardens and ſworne men, A.D. 163—" (any year till 1640), 4to. Lond. *b. l.* I find the following, alluding, it ſhould ſeem, both to this day and Holy Thurſday.—"Whether there be *any ſuperſtitious uſe of Croſſes* with Towels, *Palmes*, Metwands, or other memories of idolaters."

In "Fuller's Church Hiſtory," alſo, p. 222, we read that "bearing of Palms on Palm Sunday is in memory of the receiving of Chriſt into Hieruſalem a little before his death, and that we may have the ſame deſire to receive him into our hearts." Wheatley, from Collier, informs us, that Palms were uſed to be borne here with us till 2 Edward VI.; and the Rhemiſh tranſlators of the New Teſtament mention alſo the bearing of Palms on this day in their country when it was Catholic.

In Bale's "Yet a Courſe at the Romiſhe Foxe," 1542, ſignat. D 4, the author

"Upon Palm Sunday," ſays Carew, in his "Survey of Cornwall," p. 144, "at our Lady Nant's Well, at Little Colan, idle-headed ſeekers reſorted, with a palm Croſſe in one hand and an Offering in the other. The Offering fell to the prieſt's ſhare, the Croſs they threw into the Well, which, if it ſwamme, the party ſhould outlive that yeare; if it ſunk, a ſhort enſuing death was boded, and, perhaps, not altogether untruly, while a fooliſh conceyt of this halfenyng might the ſooner help it onwards."

[A correſpondent of "Notes and Queries"[1] obſerves that "the farmers and labourers of this immediate neighbourhood (Wincheſter) have a common idea that, from whatever quarter the wind blows for the moſt part on Palm Sunday, it will continue to blow from the ſame quarter for the moſt part during the enſuing ſummer."

In Glouceſterſhire there is a curious notion that if flowers are ſown on Palm Sunday the ſeeds will become double.

At Caiſtor Church, in Lincolnſhire, a cuſtom prevails on Palm Sunday annually, which has been overlooked by Blount and Beckwith. A deputy from Broughton comes to Caiſtor Church on Palm Sunday morning, and places himſelf in the north porch, at or about the commencement of the firſt leſſon for the day. He has in his hand a *gad-whip*,[2] which he cracks thrice in front of the porch entrance; he then wraps the thong round the ſtock, places ſome rods of mountain-aſh lengthwiſe upon it, and binds the whole with a bit of whipcord. Next he attaches to the whip-ſtock a purſe containing two ſhillings,[3] and this done, he walks in and ſtands before the reading deſk till the ſecond leſſon commences; he then approaches ſtill nearer, till he can wave the purſe over the miniſter's head; when he has completed this part of the ceremony, he kneels down on a cuſhion put for him, and holds the purſe over the clergyman till the leſſon is finiſhed. After the concluſion of the ſervice he takes the whip and purſe to the adjacent hamlet of Undon, and leaves it at the manor-houſe. The whip is renewed yearly, and by this jocular tenure certain property in Broughton pariſh is held."

This is known in Northamptonſhire and Hertfordſhire as "Fig Sunday." Baker, writing in 1854, ſays: "It is the univerſal cuſtom with both rich and poor to eat figs on this day. On the Saturday preceding this day, the market at Northampton is abundantly ſupplied with figs, and there are more purchaſed at this time than throughout the reſt of the year: even the charity children in ſome places are regaled with them. . . . No conjecture is offered as to the origin or

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enumerates ſome "auncyent rytes and lawdable ceremonyes of holy churche," then it ſhould ſeem laid aſide, in the following cenſure of the Biſhop: "Than ought my Lorde alſo to ſuffre the ſame ſelfe ponnyſhment for not *roſtyng egges in the Palme aſhes fyre*," &c.

[1] 1ſt Series, vol. i. p. 363.

[2] [A Lincolnſhire meaſure of ten feet. The whip is made of mountain-aſh, or any other wood, and is wrapt round, half-way down, with white leather; the thong, which is very large, is alſo of white leather.]

[3] [Anciently, four-and-twenty ſilver pennies were uſual.]

purpoſe of this ſingular cuſtom. May it not have ſome reference to Chriſt's deſiring to eat figs the day after his triumphant entrance into Jeruſalem? A correſpondent of Hone, in the "Year Book," col. 1593, remarks—"At Kempton, in Hertfordſhire, five miles from Hertford, it hath long been, and, for aught the writer knoweth, ſtill is, a cuſtom for the inhabitants, 'rich and poor, great and ſmall,' to eat figs on the Sunday before Eaſter, there termed 'Fig Sunday.' . . . A dealer in 'groceries,' reſident at Kempton, affirmed to me from his own lengthy obſervations, that more figs are ſold in the village the few days previous than in all the year beſide." This was written in 1832.]

The Ruſſians (of the Greek Church) have a very ſolemn proceſſion on Palm Sunday.

All Fools' Day.

(*Firſt of April.*)

"While April morn her Folly's throne exalts;
While Dob calls Nell, and laughs becauſe ſhe halts;
While Nell meets Tom, and ſays his tail is looſe,
Then laughs in turn, and calls poor Thomas gooſe;
Let us, my Muſe, thro' Folly's harveſt range,
And glean ſome Moral into Wiſdom's grange."

Verſes on ſeveral Occaſions, 1782, p. 50.

MAURICE,[1] ſpeaking of "the firſt of April, or the ancient Feaſt of the Vernal Equinox, equally obſerved in India and Britain," tells us: "The firſt of April was anciently obſerved in Britain as a high and general Feſtival, in which an unbounded hilarity reigned through every order of its inhabitants; for the ſun, at that period of the year, entering into the ſign Aries, the New Year, and with it the ſeaſon of rural ſports and vernal delight, was then ſuppoſed to have commenced. The proof of the great antiquity of the obſervance of this annual Feſtival, as well as the probability of its original eſtabliſhment in an Aſiatic region, ariſes from the evidence of facts afforded us by Aſtronomy. Although the reformation of the year by the Julian and Gregorian Calendars, and the adaptation of the period of its commencement to a different and far nobler ſyſtem of theology, have occaſioned the feſtival ſports, anciently celebrated in this country on the firſt of April, to have long ſince ceaſed: and although the changes occaſioned, during a long lapſe of years, by the ſhifting of the Equinoctial points, have in Aſia itſelf been productive of important Aſtronomical

[1] "Indian Antiquities," vol. vi. p. 71.

alterations, as to the exact era of the commencement of the year; yet, on both continents, some very remarkable traits of the jocundity which then reigned, remain even to these distant times. Of those preserved in Britain, none of the least remarkable or ludicrous is that relic of its pristine pleasantry, the general practice of making April-Fools, as it is called, on the first day of that month: but this, Colonel Pearce proves[1] to have been an immemorial custom among the Hindoos, at a celebrated Festival holden about the same period in India, which is called 'the Huli Festival.' During the Huli, when mirth and festivity reign among the Hindoos of every class, one subject of diversion is to send people on errands and expeditions that are to end in disappointment, and raise a laugh at the expense of the person sent. The Huli is always in March, and the last day is the general holiday. I have never yet heard any account of the origin of this English custom; but it is unquestionably very ancient, and is still kept up even in great towns, though less in them than in the country. With us, it is chiefly confined to the lower class of people; but in India, high and low join in it; and the late Suraja Doulah, I am told, was very fond of making Huli Fools, though he was a Mussulman of the highest rank. They carry the joke here so far, as to send letters, making appointments, in the name of persons who it is known, must be absent from their house at the time fixed upon; and the laugh is always in proportion to the trouble given.' The least inquiry into the ancient customs of Persia, or the minutest acquaintance with the general astronomical mythology of Asia, would have taught Colonel Pearce that the boundless hilarity and jocund sports prevalent on the first day of April in England, and during the Huli Festival of India, have their origin in the ancient practice of celebrating, with festival rites, the period of the Vernal Equinox, or the day when the new year of Persia anciently began."

A custom, says "the Spectator," prevails everywhere among us on the first of April, when everybody strives to make as many Fools as he can.[2] The wit chiefly consists in sending persons on what are called "sleeveless[3] errands," for the "History of Eve's Mother," for

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[1] 'Asiatic Researches,' vol. ii. p. 334.

[2] Poor Robin, in his "Almanack for 1760," alludes to All Fools' Day, and to the practice of sending persons "to dance Moll Dixon's round," and winds up with the query—Which is the greatest fool, the man that went, or he that sent him?]

"Why do they call the Quirinalia the Feast of Fools? Either, because they allowed this day (as Juba tells us) to those who could not ascertain their own tribes, or because they permitted those who had missed the celebration of the Fornacalia in their proper tribes, along with the rest of the people, either out of negligence, absence, or ignorance, to hold their festival apart on this day." Plu. Quæst. Rom.; Opera, cum Xylandri notis, fol. Franc. 1599, tom. ii. p. 285. [The translation was communicated to Mr. Brand by the Rev. W. Walter, of Christ's College, Cambridge.]

The Quirinalia were observed in honour of Romulus on the 11th of the kal. of March; that is, the 19th of February. The Fornacalia, instituted by Numa, in honour of the God Fornax, were held on the 12th of the kal. of March, *i. e.* on the 18th of February.

[3] The meaning of this term is so well understood at the present time, that Mr.

"Pigeon's Milk," with similar ridiculous absurdities. He takes no notice of the rise of this singular kind of Anniversary. [But Dr. Pegge, in the "Gentleman's Magazine" for 1766, has a tolerably plausible conjecture that the first of April ceremonies may be deducible from the old New Year's Day rejoicings. New Year's Day formerly falling on the 25th of March, the first of April would have been the octaves on which the proceedings may have terminated with some such mummeries as these. A writer in one of the papers, under date of April 1, 1792, advances a similar theory, not aware that he had been anticipated.

Mr. Brand has a very long note here, with extracts of no special pertinence, from Goldsmith's "Vicar of Wakefield," Ward's "War of the Elements," 1708, p. 55, a tract called "The First of April; or, Triumphs of Folly," 1777, and the "World" newspaper, No. 10.]

The French too have their *All Fools' Day*, and call the person imposed upon "an April Fish," *Poisson d'Avril*, whom we term an April Fool. Bellingen,[1] in his "Etymology of French Proverbs," endeavours at an explanation of this custom:[2] the word "Poisson," he contends, is corrupted, through the ignorance of the people, from "Passion;" and length of time has almost totally defaced the original intention, which was to perpetuate the recollection of the indignities to which our Saviour was subjected before his crucifixion. [But the explanation is decidedly unsatisfactory.

Mr. Brand has here entered at some length into the question—whether the French *Feast of Fools* and our own *April Fools' Day* were the same institution or distinct ones. There can be little or no doubt that they were distinct and unconnected, save in one or two points of

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Brand's long note, citing illustrations of its sense and use, seemed superfluous. He quotes passages from John Heywood, Braithwaite's "Whimzies," Hall's "Satires," and Whitlock's "Zootomia."]

[1] "L'Etymologie ou Explication des Proverbes François par Fleury de Bellingen," 1656, p. 34.

Minshew renders the expression, "Poisson d'Avril," a young bawd; a page turned pandar; a mackerell; which is thus explained by Bellingen: "Je sçay que la plus part du monde ignorant cette raison, l'attribue à une autre cause, & que parceque *les marchands de chair humaine*, ou courtiers de Venus, *sont deputez a faire de messages d'Amour, & courent de part et d'autre pour faire leur infame traffic, on prend aussy plaisir à faire courir ceux qu'on choisit à ce jour là pour objet de raillerie, comme si on leur vouloit faire exercer ce mestier honteux.*" Ibid. He then confesses his ignorance why the month of April is selected for this purpose, unless, says he, "on account of its being the season for catching mackerell, or that men, awaking from the torpidity of the winter season, are particularly influenced by the passions, which, suddenly breaking forth from a long slumber, excite them to the pursuit of their wonted pleasures." This may perhaps account for the origin of the word "macquereau" in its obscene sense. For a speculation upon the origin, &c., of All Fool's Day, see "Gentleman's Magazine" for July, 1783, p. 578. Mr. Douce, in the MSS. notes to his interleaved copy of the "Popular Antiquities" also inclines to this view.

[2] Leroux, "Dictionnaire Comique," tom. i. p. 70.

"Et si n'y a ne danger ne péril
Mais j'en seray vostre poisson d'Avril."

Poesies de Pierre Michault. Goujet Biblioth. Franç. tom. ix p. 351.

their general character. I cannot think that Mr. Brand's own remarks, or thoſe of a writer he has quoted, are worth retaining in the preſent caſe, baſed as they are on miſtaken premiſes, and irrelevant to the ſubject-matter accordingly.]

Pennant, in his "Zoology,"[1] tells us: "It is very ſingular that moſt nations give the name of their favourite diſh to the facetious attendant on every mountebank; thus the Dutch call him *Pickle Herring;* the Italians, *Macaroni;* the French, *Jean Potage;* the Germans, *Hans Wurſt, i.e.* Jack Sauſage; and we dignify him with the title of *Jack Pudding.*" [It has been conjectured (with no particular probability) that Andrew Borde, the facetious phyſician of Henry the Eighth's time, was the original Merry Andrew.[2]]

In the "Britiſh Apollo," 1708,[3] is the following query: "Whence proceeds the cuſtom of making April Fools? Anſwer.—It may not improperly be derived from a memorable tranſaction happening between the Romans and Sabines, mentioned by Dionyſius, which was thus: the Romans, about the infancy of the city, wanting wives, and finding they could not obtain the neighbouring women by their peaceable addreſſes, reſolved to make uſe of a ſtratagem; and, accordingly, Romulus inſtitutes certain Games, to be performed in the beginning of April (according to the Roman Calendar), in honour of Neptune. Upon notice thereof, the bordering inhabitants, with their whole families, flocked to Rome to ſee this mighty celebration; where the Romans ſeized upon a great number of the Sabine virgins, and raviſhed them, which impoſition we ſuppoſe may be the foundation of this fooliſh cuſtom." This ſolution is ridiculed in No. 18 of the ſame work as follows:

"Ye witty Sparks, who make pretence
To anſwer queſtions with good ſenſe,
How comes it that your monthly Phœbus
Is made a Fool by Dionyſius?
For had the Sabines, as they came,
Departed with their virgin fame,
The Romans had been ſtyl'd dull tools,
And they, poor girls! been April Fools.
Therefore, if this ben't out of ſeaſon,
Pray think, and give a better reaſon."

The cuſtom of making Fools on the 1ſt of April prevails among the Swedes [and Spaniards]. In Toreen's "Voyage to China," he ſays: "We ſet ſail on the 1ſt of April, and the wind made April Fools of us, for we were forced to return before Shagen, and to anchor at Riſwopol."[4]

In the North of England perſons thus impoſed upon are called

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[1] Vol. iii. p. 342, 1776.

[2] See, *inter alia*, Appendix to Hearne's Preface of "Benedictus Abbas Petroburgenſis de Vita & Geſtis Hen. II. et Ric. I." p. 52.]

[3] Vol. i. No. 1. "Supernumerary Monthly Paper for April."

[4] "A la Saint Simon et St. Jude on envoit au Temple les Gens un peu ſimple demander des Nefles (*Medlars*), a fin de les attraper & faire noircir par des Valets." *Sauval Antiq. de Paris*, vol. ii. p. 617.—Douce.

"April Gowks." A Gouk, or Gowk, is properly a Cuckoo, and is uſed here, metaphorically, in vulgar language, for a Fool. The Cuckoo is, indeed, everywhere a name of contempt. *Gauch*, in the Teutonic, is rendered *ſtultus*, fool, whence alſo our Northern word, a *Goke*, or a *Gawky*.[1]

In Scotland, upon April [Fool] Day, they have a cuſtom of "hunting the Gowk," as it is termed. This is done by ſending ſilly people upon fools' errands, from place to place, by means of a letter, in which is written :

> "On the firſt day of April
> Hunt the Gowk another mile."[2]

Cambridge[3] tells us that the firſt day of April was a day held in eſteem among the Alchemiſts, becauſe Baſilius Valentinus was born on it.

[Worſhip of Darvel Gathern.

(*5th April.*)

IT appears that one of the objects of pilgrimage in the principality of Wales before the Reformation was the Image of Darvell Gathern in the dioceſe of St. Aſaph ; who or what Darvell Gathern was, does not appear ; but the ſuperſtition is mentioned by Hall the chronicler, and others. In a letter from Ellis Price to Secretary Cromwell, dated 6th April, 1538, there is the following account of it: "there ys an Image of Darvellgadarn, within the ſaide dioſece, in whome the people have ſo greate confidence, hope, and truſte, that they cumme dayly a pillgramage unto hym, ſomme withe kyne, other with oxen or horſis, and the reſte withe money : in ſo muche that there was fyve or ſyxe hundrethe pilgrimes to a mans eſtimacion, that offered to the ſaide Image the fifte daie of this preſente monethe of Aprill. The innocente people hathe ben ſore aluryd and entiſid to worſhipe the ſaide Image, in ſo muche that there is a commyn ſayinge as yet amongſt them that who ſo ever will offer anie thinge to the ſaide Image of Darvellgadern, he *hathe power to fatche hym or them that ſo offers oute of Hell when they be dampned.*" Beſides this "commyn ſayinge," there appears from Hall to have been a prophecy current "that the image ſhould ſet a whole Foreſt on fire ;" and this

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[1] *Vide* Skinner, *in verbo.*

[2] In "The Parſon's Wedding," the Captain ſays : "Death ! you might have left word where you went, and not put me *to hunt* like Tom Fool." So, in Defoe's "Memoirs of the late Mr. Duncan Campbel," 1732, p. 163 : "I had my labour for my pains ; or, according to a ſilly cuſtom in faſhion among the vulgar, was made an April-Fool of, the perſon who had engaged me to take theſe pains never meeting me."

[3] "Notes on the Scribleriad," Book V. line 247. See alſo "Spectator," No. 426, in the "Hiſtory of Baſilius Valentinus."

was ſuppoſed to be fulfilled, when the idol was burnt in Smithfield with a friar ſo named, in May, 1538. For a few further particulars, the reader may turn to Ellis's "Original Letters," Firſt Series, pages 83-4 of the ſecond volume.

There is a ſecond letter from Ellis Price to Cromwell, at a ſomewhat later date (about 1537); but we do not get any nearer to a ſolution of the myſtery as to Darvel Gadern, beyond the patent fact that he was held in great veneration by the Welſh. Sir H. Ellis, in a note, indeed, quotes the following paſſage from Michael Woodde's "Dialogue between two Neighbours," 1554: "*If the Welſhman would have a purſe, he praied to Darvel Gatherne.*" Pennant calls him *St. Derfel Gadarn.*]

Shere Thurſday, alſo Maundy Thurſday.

SHERE Thurſday is the Thurſday before Eaſter, and is ſo called "for that in old Fathers days the people would that day ſhere theyr hedes and clypp theyr berdes, and pool theyr heedes, and ſo make them honeſt ayenſt Eaſter day."[1] It was alſo called Maunday Thurſday.

[Googe, in his very indifferent verſion of Naogeorgus, refers to the day and its obſervances in terms of contempt and deriſion. But the paſſage contains nothing worth quotation.

Foſbrooke[2] mentions as in uſe at Barking Nunnery, "Ruſſeaulx (a kind of allowance of corn) in Lent, and to bake with Eels on *Sheer Thurſday*:" alſo, "ſtubbe Eels and ſhafte Eels baked for Sheer Thurſday."][3]

Cowell deſcribes Maunday Thurſday as the day preceding Good Friday, when they commemorate and practiſe the commands of the Saviour, in waſhing the feet of the poor, &c., as our Kings of England have long practiſed the good old cuſtom on that day of waſhing the feet of poor men in number equal to the years of their reign, and giving them ſhoes, ſtockings, and money. Some derive the word from *mandatum*, command, but others, and I think much more probably, from maund, a kind of great baſket[4] or hamper, containing eight bales, or two fats.

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[1] See the "Feſtival," 1511, fol. 131.

[2] "Britiſh Monachiſm," vol. ii. p. 127-8.

[3] A writer in the "Gentleman's Magazine" for July 1799, ſays: "Maundy Thurſday, called by Collier *Shier* Thurſday, Cotgrave calls by a word of the ſame ſound and import, *Sheere* Thurſday." See Collier's "Eccles. Hiſt." vol. ii. p. 97.

[4] See the "Book of Rates," fol. 3. "Maunday Thurſday," ſays a writer in the "Gentleman's Magazine" for July 1779, vol. xlix. p. 354, is the poor people's Thurſday, from the Fr. *maundier*, to beg. The King's liberality to the poor on that Thurſday in Lent [is at] a ſeaſon when they are ſuppoſed to have lived

Among the Receipts and Diſburſements of the Canons of the Priory of St. Mary in Huntingdon,[1] we have: "Item, gyven to 12 pore men upon Shere Thorſday, 2*s*." In an Account of Barking Abbey,[2] we read, *inter alia*, in tranſcripts from the "Cottonian Manuſcripts" and the "Monaſticon," "Deliveryd to the Co'vent coke, for ruſhefals for Palme Sundaye, xxi pounder fygges. Item, delyveryd to the ſeyd coke on *Sher Thurſday* viii pounde ryſe. Item, delyveryd to the ſaid coke for *Shere Thurſday* xviii pounde almans."

[That it was formerly cuſtomary on this day to give, not only money, but *pairs of ſhoes*, appears by an entry in the "Privy Purſe Expenſes of Elizabeth of York," 1502: "Itm̃, for xxxvij payre ſhoes for xxxvij^{ti} poore women at the Queenes Maundy at v*d*. the payre, xv*s*. v*d*."

The ceremony of *keeping a maundy* is now entirely diſuſed. King William III. deputed his almoner to perform the pious office, which his predeceſſors had executed themſelves. King Henry VIII. after the diſſolution of his marriage with Katharine of Arragon in 1533, refuſed to allow her to keep her maundy as Queen, but permitted her to do ſo, if ſhe thought proper, as Princeſs-Dowager, in much the ſame manner that the mother of Henry VII. had in former years. Ellis prints a letter on this ſubject from the Treaſurer of Henry VIII.'s Houſehold to Cromwell.]

The following is from the "Gentleman's Magazine" for April 1731: "Thurſday, April 15, being Maunday Thurſday, there was diſtributed at the Banquetting Houſe, Whitehall, to forty-eight poor men and forty-eight poor women (the king's age forty-eight) boiled beef and ſhoulders of mutton, and ſmall bowls of ale, which is called dinner; after that, large wooden platters of fiſh and loaves, viz. undreſſed, one large old ling, and one large dried cod; twelve red herrings, and twelve white herrings, and four half quarter loaves. Each perſon had one platter of this proviſion; after which was diſtributed to them ſhoes, ſtockings, linen and woollen cloth, and leathern bags with one penny, two penny, three penny, and four penny pieces of ſilver, and ſhillings; to each about four pounds in value. His Grace the Lord Archbiſhop of York, Lord High Almoner, performed the annual ceremony of waſhing the feet of a certain number of poor in the Royal Chapel, Whitehall, which was formerly done by the kings themſelves, in imitation of our Saviour's pattern of humility, &c.

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very low. *Maundiant* is at this day in French a beggar." There is a jeſt turning on this, containing a wretched quibble, in Copley's "Wits, Fits, and Fancies," 1595

In Quarles' "Shepheards Oracles," 1646, p. 66, is the following paſſage:

"—— Nay, oftentimes their flocks doe fare
No better than chamelions in the ayre;
Not having ſubſtance, but with forc'd content
Making their *maundy* with an empty *ſent*."

[1] Nichols' "Illuſtrations of the Manners and Expences of Ancient Times in England," p. 294.

[2] Select Views of London and its Environs, 4to. 1804, Signat, 3 S.

James the Second was the laſt king who performed this in perſon."[1] [In the "Northumberland Houſehold Book," 1512, there is a long enumeration of the bounty which the Earl and his family were accuſtomed to diſtribute on this feſtival.]

A writer in the "Gentleman's Magazine"[2] ſtates, that "it is a general practice of people of all ranks in the Roman Catholic countries to dreſs in their very beſt cloaths on Maundy Thurſday. The churches are unuſually adorned, and every body performs what is called the Stations; which is, to viſit ſeveral churches, ſaying a ſhort prayer in each, and giving alms to the numerous beggars who attend upon the occaſion."

[According to another correſpondent,[3] the inhabitants of Paris and Naples made formerly this day the occaſion for much religious diſplay.]

Among the ancient annual Church Diſburſements of St. Mary at Hill, in the City of London, I find the following entry: "Water on *Maundy Thurſday* and Eſter Eve, 1*d.*"

Good Friday.

HOSPINIAN tells us that the Kings of England had a cuſtom of hallowing Rings, with much ceremony, on Good Friday, the wearers of which will not be afflicted with the falling ſickneſs. He adds, that the cuſtom took its riſe from a Ring which had been long preſerved, with great veneration in Weſtminſter Abbey, and was ſuppoſed to have great efficacy againſt the cramp and falling-ſickneſs, when touched by thoſe who were afflicted with either of thoſe diſorders.

This Ring is reported to have been brought to King Edward by ſome perſons coming from Jeruſalem, and which he himſelf had long before given privately to a poor perſon who had aſked alms of him for the love he bare to St. John the Evangeliſt.[4]

Borde, in his "Breviary of Health," 1557, fol. 166, ſpeaking of the cramp, adopts the following ſuperſtition among the remedies thereof: "The Kynges Majeſtie hath a great helpe in this matter in halowyng Crampe Ringes, and ſo geven without money or petition."

[It was an ancient belief in Flanders, that children born on Good Friday poſſeſſed the power of curing themſelves, without aid, of fevers and other ailments. It uſed to be thought that eggs laid on this day were capable of extinguiſhing fires, and that three loaves baked then, and buried in corn, were ſafe from the depredation of all vermin.]

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[1] See Langley's "Polydore Vergil," fol. 98. [2] Vol. li. p. 500.
[3] "Gent. Mag." for July, 1783.
[4] "Hoſpinian de Orig. Feſtor. Chriſtianor." fol. 61 b. [In his "Curialia Miſcellanea," 1818, Appendix 3, Pegge has printed the Formulary at length.]

The Catholic ceremony of "creepinge to the Croſſe" on Good Friday, is given, from an ancient book of the "Ceremonial of the Kings of England," in the "Notes to the Northumberland Houſehold Book." The Uſher was to lay a carpet for the Kinge to "creepe to the Croſſe upon." The Queen and her Ladies were alſo *to creepe to the Croſſe.* In a Proclamation, dated 26th February, 30 Hen. VIII., we read: "On Good Friday it ſhall be declared howe creepyng of the Croſſe ſignifyeth an humblynge of ourſelfe to Chriſte, before the Croſſe, and the kyſſynge of it a memorie of our redemption, made upon the Croſſe."[1]

[I am at a loſs to know what motive Mr. Brand can have had for printing Googe's "Naogeorgus" almoſt in *extenſo* paſſage by paſſage, or piecemeal. The author of the "Popiſh Kingdom" deſcribes the worſhip of the Croſs on Good Friday, and the abſurd burleſque on the burial of the Saviour. The opening lines are too ludicrous to be omitted.

> "Two Prieſtes, the next day following, vpon their ſhoulders beare
> The image of the Crucifixe, about the Altar neare,
> Being clad in coape of crimozen die,[2] and dolefully they ſing:
> At length, before the ſteps, his coate pluckt off, they ſtraight him bring:
> And upon Turkey carpettes lay him down full tenderly!"

Anything worſe than theſe "doltiſh doggrel rhymes" can ſcarcely be conceived, and after all, the illuſtration they convey is not Engliſh entirely, or mainly even. Yet pages upon pages of Mr. Brand's work are occupied in this manner.

This uſage was retained for ſome time after the reſtoration of the Proteſtant religion under Elizabeth. In a letter written about 1566, by the Biſhop of London to Sir W. Cecil, the Biſhop ſpeaks of ſome who, "att Dunbarre, on Good Frydaye ſawe certeyn perſons goo barefooted and barelegged to the churche, *to creepe to the croſſe.*"]

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[1] See alſo Bonner's "Injunctions," A.D. 1555, 4to. Signat. A 2. In "A ſhort Deſcription of Antichriſt," &c. the author notes the popiſh cuſtom of "creepinge to the Croſſe with egges and apples." "Diſpelinge with a white rodde," immediately follows: though I know not whether it was upon the ſame day.

"To holde forth the Croſſe for Egges on Good Friday" occurs among the Roman Catholic cuſtoms cenſured by John Bale, in his "Declaration of Bonner's Articles," 1554, Signat. D 3, as is *ibid.* D 4, *verſo*, "to creape to the Croſſe on Good Friday featly."

On Good Friday the Roman Catholics "offered unto Chriſte Egges and Bacon to be in hys favour till Eaſter Day was paſt;" from which we may at leaſt gather with certainty that *Eggs and Bacon* compoſed a uſual diſh on that day.—*Kethe's Sermon*, 1570, p. 18.

In Braithwaite's "Whimzies," 1631, p. 196, we have this trait of "a zealous brother:" "he is an Antipos to all Church-government: when ſhe feaſts he faſts; when ſhe faſts he feaſts: Good Friday is his Shrove Tueſday: he commends this notable carnall caveat to his family—eate fleſh upon dayes prohibited, it is good againſt Popery."

[2] In the Liſt of Church Plate, Veſtments, &c. in the Churchwardens' Accounts of St. Mary at Hill, 10 Hen. VI., occurs alſo: "an olde Veſtment of *red ſilke* lyned with ȝelow for Good Friday."

GOOD FRIDAY CROSS BUNS.

Our croſs-buns are conſtantly marked with the form of the Croſs. Indeed the country people in the North of England [and elſewhere] make, with a knife, many little croſs-marks on their cakes before they put them into the oven.[1]

[It is ſtill a common belief that one croſs-bun ſhould be kept for luck's ſake from Good Friday to Good Friday. It ſeems that, in Dorſetſhire, a loaf baked on the day, and hung over the chimney-piece, will have the effect, in the popular eſtimation, of preventing the bread baked in the houſe during the year from going *reamy* or ſtringy.]

The round O of a milk-ſcore is, if I miſtake not, alſo marked with a croſs for a ſhilling, though unnoted by Lluellin [in a paſſage where he ſpeaks of the barmaid writing]—

> "For a *teſter half a Moone*,
> *And a great round* O *for a ſhilling*."[2]

Flecknoe,[3] ſpeaking of your "fanatick reformers," ſays: "had they their will, a bird ſhould not fly in the air with its wings *acroſs*, a ſhip with its *croſs yard* ſail upon the ſea, nor prophane taylor ſit *croſs-legged* on his ſhop-board, or have *croſs-bottoms* to winde his thread upon." This whimſical deteſtation of the croſs-form, no doubt, took its riſe from the odium at that time againſt everything derived from Popery.

In "The Canterburian's Self-Conviction," 1640, in the Scottiſh dialect, chap. 6, is this paſſage: "They avow that ſigning with the ſigne of the Croſſe at ryſing or lying downe, at going out or coming in, at lighting of candles, cloſing of windowes, or any ſuch action, is not only a pious and profitable ceremonie, but a very apoſtolick tradition."

Pennant, in his "Tours in Wales," ſays: "At the delivery of the bread and wine at the Sacrament, ſeveral, before they receive the bread or cup, though held out to them, will flouriſh a little with their thumb, ſomething like making the figure of the Croſs. They do it (the women moſtly) when they ſay their prayers on their firſt coming to church."

Dalrymple, in his "Travels in Spain," ſays, that there "not a woman gets into a coach to go a hundred yards, nor a poſtillion on his horſe, without *croſſing* themſelves. Even the tops of tavern-bills and the directions of letters are marked with Croſſes."

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[1] I have no doubt but that this too, trifling as the remark may appear, is a remain of Popery. Thus, alſo, perſons who cannot write, inſtead of ſigning their names, are directed to make their marks, which is generally done in the form of a Croſs. From the form of a Croſs at the beginning of a horn-book, the alphabet is called the Chriſt-Croſs Row. The Croſs uſed in ſhop-books Butler ſeems to derive from the ſame origin:

> "And ſome againſt all idolizing
> The croſs in ſhop-books, or baptizing."
> *Hudibras*, p. 3, c. 2, l. 313.

[2] Poems, ed. 1679, p. 40.

[3] "Ænigmatical Characters," ed. 1665, p. 88.

Among the Iriſh, when a woman milks her cow, ſhe dips her finger into the milk, with which ſhe *croſſes the beaſt*, and piouſly ejaculates a prayer, ſaying, "Mary and our Lord preſerve thee, until I come to thee again."[1]

Hutchinſon, in his "Hiſtory of Northumberland," following Mr. Bryant's "Analyſis," derives the Good Friday Bun from the ſacred Cakes which were offered at the Arkite Temples, ſtyled Boun, and preſented every ſeventh day.

Bryant has the following paſſage on this ſubject: The offerings which people in ancient times uſed to preſent to the Gods, were generally purchaſed at the entrance of the Temple; eſpecially every ſpecies of conſecrated bread, which was denominated accordingly. One ſpecies of ſacred bread which uſed to be offered to the Gods was of great antiquity, and called *Boun*. The Greeks who changed the *Nu* final into a *Sigma*, expreſſed it in the nominative Βσς, but in the accuſative more truly Boun, Βσν. Heſychius ſpeaks of the Boun, and deſcribes it a kind of cake with a repreſentation of two horns. Julius Pollux mentions it after the ſame manner, a ſort of cake with horns. Diogenes Laertius, ſpeaking of the ſame offering being made by Empedocles, deſcribes the chief ingredients of which it was compoſed: "He offered one of the ſacred Liba, called a *Bouſe*, which was made of fine flour and honey." It is ſaid of Cecrops that *he* firſt offered up this ſort of ſweet bread. Hence we may judge of the antiquity of the cuſtom, from the times to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is ſpeaking of the Jewiſh women at Pathros, in Egypt, and of their baſe idolatry; in all which their huſbands had encouraged them. The women, in their expoſtulation upon his rebuke, tell him: "Did we make her cakes to worſhip her?" Jerem. xliv. 18, 19; vii. 18. Hutchinſon concludes: "We only retain the name and form of the *Boun;* the ſacred uſes are no more."

A Writer in the "Gentleman's Magazine" for July, 1783, ſpeaking of *Croſs Buns*, Saffron Cakes, or Symnels in Paſſion Week, obſerves that "theſe being formerly at leaſt, unleavened, may have a retroſpect to the unleavened bread of the Jews, in the ſame manner as Lamb at Eaſter to the Paſchal Lamb." [Simnels are ſtill commonly uſed in Lancaſhire at Eaſter; they are identical, I believe, with the Semeſlins of which Hutchinſon, in his "Hiſtory," ſpeaks as in uſe in the North. It is, in fact, a ſpecies of plum-cake.

Beſides the croſs-bun, a ſmall loaf of bread is uſually baked on Good Friday morning by many country folks, and carefully preſerved as a medicine for diarrhœa. It is conſidered that a little of the Good-Friday loaf, grated into a proper proportion of water, is an infallible remedy for this complaint.[2]

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[1] "Gent. Mag." 1795, p. 202.

[2] A relative of the preſent writer has a loaf of this deſcription, baked on the Good Friday after her marriage in 1856; and it is carefully preſerved with this view. The lower claſſes of ſociety do not monopolize theſe ſuperſtitions.]

In the North of England, they make a herb-pudding, compoſed, among other ingredients, of the *paſſion-dock*, on this day, and it is conſidered an indiſpenſable feature. Unleſs the cuſtom aroſe from a deſire to perpetuate the recollection of the Paſſion in every poſſible way, it is difficult to aſſign an origin to it.

It was uſual, at this ſeaſon, to eſchew ordinary butter, and to ſubſtitute *almond* butter, which formed an element in Engliſh cookery from a very remote date. In a collection of culinary recipes, attributed to the reign of Richard II., there is one for making this article of diet. It is mentioned in the printed Wardrobe Accounts of Edward IV., 1480, and elſewhere.

At Brighton, Good Friday goes under the name of "Long-Rope Day." The children of all growths bring up the ropes from the beach, and ſkip about the ſtreets. This was done as lately as 1863.]

Eaſter Eve.

VARIOUS ſuperſtitions crept in by degrees among the rites of this day: ſuch as putting out all the fires in churches and kindling them anew from flint, bleſſing the Eaſter Wax, &c.

[According to Naogeorgus, the ceremony of extinguiſhing the fires in order to rekindle them, was common on the Continent among the Catholics. The Paſchal Taper, which Naogeorgus deſcribes as typical of "Chriſt that conquerede hell," and which, on the Continent and among us, uſed to be hallowed, and perfumed with frankincenſe, was an important item in the ceremonies and alſo in the expenſes of this feaſt. It appears that, in 1557, the Taper uſed in the Abbey Church at Weſtminſter was of 300 lbs. weight.[1]]

In the ancient annual "Church Diſburſements of St. Mary at Hill," in the City of London, I find the following article: "For a quarter of coles for the hallowed fire on Eaſter Eve, 6*d.*"[2] Alſo the ſubſequent: "To the Clerk and Sexton (for two men) for watching the Sepulchre from Good Friday to Eaſter Eve, and for their meate and drinke, 14*d.*"

I find alſo in the Churchwardens' Accounts, ibid. 5th Hen. VI. the following entries:—

"For the Sepulchre, for divers naylis and wyres and glu, 9*d.* ob.
Alſo payd to Thomas Joynor for makyng of the ſame Sepulchre, 4*s.*
Alſo payd for bokeram for penons, and for the makynge, 22*d.*"

[In Coates's "Hiſt. of Reading," p. 130, under Churchwardens'

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[1] Coates's "Hiſtory of Reading," p. 131.

[2] In "A Short Deſcription of Antichriſt, &c." the author cenſures, among other popiſh cuſtoms, "*the halowyng of fiere.*"

Accounts for the year 1558, &c., there are ſeveral quotations of money laid out for this purpoſe. Part of the coſt conſiſted in hiring men, who ſhould watch the Sepulchre in imitation of the ſoldiers, who actually performed the duty. It appears too that, with true parochial inſtinct, the materials were ſold when the time was up, and the next year took care of itſelf.[1] Two of the entries are :]

"Paide to Roger Brock for watching of the Sepulchre, 8*d.*

"Paide more to the ſaide Roger for ſyies and colles, 3*d.*"

"To houl over the paſchal," is mentioned among the cuſtoms of the Roman Catholics cenſured by John Bale in his "Declaration of Bonner's Articles," 1554.

It was cuſtomary in the popiſh times to erect, on Good Friday, a ſmall building to repreſent the Sepulchre of our Saviour. In this was placed the hoſt, and a perſon ſet to watch it both that night and the next; and the following morning very early, the hoſt being taken out, Chriſt was ſaid to have ariſen.

Among the ancient annual Diſburſements of the Church of St. Mary at Hill, I find the following entry againſt Eaſter:

"Three great garlands for the croſſes, of roſes and lavender: } 3*s.*
Three dozen other garlands for the quire . . . . . }

The ſame alſo occurs in the Churchwardens' Accounts, ibid. 1512, Alſo, among the Church Diſburſements, ibid. in the Waxchandler's Accompt, "*for making the Paſcal at Eſter*, 2*s.* 8*d.*" "For garniſhing 8 torches on Corpus Chriſti day, 2*s.* 8*d.*" Ibid. 1486. "At Eſter, for the howllyn people for the paſcal, 11*s.* 5*d.*"

[They had a cuſtom in Dorſetſhire formerly of forming a proceſſion of boys on Eaſter Eve, with torches and a ſmall black flag. The proceſſion chanted theſe lines:

"We faſted in the light,
For this is the night."

Eaſter Eve is, in ſome places, known as *Holy Saturday*. It is a great day among the Iriſh Catholics, who hold high feſtival at midnight for a few hours, and then retire till ſunriſe, when they get up to ſee that luminary dance in honour of the Reſurrection! Nor is this uſage confined to the lower claſſes.]

Eaſter Day.

[TURNER, in his "Hiſtory of the Anglo-Saxons,"[2] derives Eaſter from the Saxon Goddeſs Eoſtre, and probably this etymology is the true one.]

[1 Coates, in his "Hiſtory of Reading," p. 130, quotes from the Churchwardens' Accounts for 1499 and 1507 entries relative to the Paſchal Taper, &c., beſides ſeveral for late years, down to 1559. See alſo "Vetuſta Monumenta," iii. plates 31-2.]

[2 Vol. ii. p. 15. See Nares' "Gloſſary," ed. 1859, *ad vocem.*]

The cuſtom of riſing on Eaſter morning, to ſee the ſun dance,[1] which has been already referred to, had not eſcaped the notice of Sir Thomas Browne, who obſerves: "We ſhall not, I hope, diſparage the Reſurrection of our Redeemer, if we ſay that the ſun doth not dance on Eaſter Day:[2] and though we would willingly aſſent unto any ſympathetical exultation, yet we cannot conceive therein any more than a tropical expreſſion. Whether any ſuch motion there was in that day wherein Chriſt ariſed, Scripture hath not revealed, which hath been punctual in other records concerning ſolary miracles; and the Areopagite that was amazed at the eclipſe, took no notice of this: and, if metaphorical expreſſions go ſo far, we may be bold to affirm, not only that one ſun danced, but two aroſe that day; that light appeared at his nativity, and darkneſs at his death, and yet a light at both; for even that darkneſs was a light unto the Gentiles, illuminated by that obſcurity. That 'twas the firſt time the ſun ſet above the horizon. That, although there were darkneſs above the earth, yet there was light beneath it, nor dare we ſay that Hell was dark if he were in it."[3]

[Breton, in his "Fantaſticks," 1626, ſeems almoſt to refer ſeriouſly to this deluſion, where he ſays of Eaſter Sunday: "I conclude it is a

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[1] In the "Country-mans Counſellor," [which is part of "A Help to Diſcourſe," firſt printed in 1619,] 1627, is the following note: "Likewiſe it is obſerved, that, *if the ſunne ſhine on Eaſter Day, it ſhines on Whitſunday likewiſe.*" "In ſome parts of England, they call it the lamb-playing, which they look for as ſoon as the ſun riſes in ſome clear ſpring or water, and is nothing but the pretty reflection it makes from the water, which they may find at any time, if the ſun riſes clear, and they themſelves early, and unprejudiced with fancy."—*Athenian Oracle*, vol. ii. p. 348.

[2] This popular notion [is] alluded to in [Suckling's] Ballad:

> "But, Dick, *ſhe dances ſuch a way!*
> *No ſun upon an Eaſter Day*
> Is half ſo fine a ſight."

I have heard of, when a boy, and cannot poſitively ſay from remembrance, whether I have not ſeen tried, an ingenious method of making an artificial Sun-dance on Eaſter Sunday. A veſſel full of water was ſet out in the open air, in which the reflected ſun ſeemed to dance, from the tremulous motion of the water. This will remind the claſſical ſcholar of a beautiful ſimile in the "Loves of Medea and Jaſon," in the "Argonautics" of Apollonius Rhodius, where it is aptly applied to the wavering reflections of a love-ſick maiden.

> Ἠελίου ὥς τίς τε δόμοις ἐνὶ παλλεται αἴγλη
> Ὕδατος ἐξανιοῦσα, τὸ δή νέον πῃ λέβητι
> Ἧέ που ἐν γαυλῷ κέχυται· ἡ δ' ἔνθα καὶ ἔνθα
> Ὠκείῃ στροφάλιτγι· τινάσσεται ἀΐσσουσα·
> Ὡς δὲ &c.—*Argonaut.* r l. 756. Ed. R. F. P. Brunck, 8vo. Argent. 1780.

> "Reflected from the ſun's far cooler ray,
> As quiv'ring beams from toſſing water play
> (Pour'd by ſome maid into her beechen bowl),
> And ceaſeleſs vibrate as the ſwellings roll,
> So heav'd the paſſions, &c."—J. B.

[3] In Lyſons' "Environs," vol. i. p. 230, among his curious extracts from the Churchwardens' and Chamberlain's Books at Kingſton-upon-Thames, are the following entries concerning ſome of the ancient doings on Eaſter Day:—

day of much delightfulneſſe: *the Sunnes dancing day*, and the Earth's Holy-day."]

Naogeorgus writes:

> "At midnight then with carefull minde, they up to mattens ries,
> The Clarke doth come, and, after him, the Prieſt with ſtaring eies."
> "At midnight ſtrait, not tarying till the daylight doe appeere,
> Some gettes in fleſh and glutton lyke, they feede upon their cheere.
> They roſt their fleſh, and cuſtardes great, and egges and radiſh ſtore,
> And trifles, clouted creame, and cheeſe, and whatſoeuer more
> At firſt they liſt to eate, they bring into the Temple ſtraight,
> That ſo the Prieſt may halow them with wordes of wond'rous waight.[1]
> The Friers beſides, and pelting Prieſtes, from houſe to houſe do roame,
> Receyving gaine of every man that this will have at home.
> Some *raddiſh rootes* this day doe take before all other meate,
> Againſt the quartan ague, and ſuch other ſickneſſe great."
> "Straight after this, into the fieldes they walke to take the viewe,
> And to their woonted life they fall, and bid the reaſt adewe."[1]

[Eggs and green ſauce, the latter compoſed of herbs, were a very uſual repaſt on the Continent and here on Eaſter Day. It is mentioned in the "Doctrine of the Maſſe Book"[2] as an authoriſed diſh for this occaſion. At Gray's Inn, and perhaps at the other Inns of Court, there is the teſtimony of Dugdale[3] that the commons uſed to conſiſt on this day of the ſame ſort of viands (ſo to ſpeak) and until the 23 Eliz. the charge of providing the repaſt for the ſtudents devolved on the chief cook; after that, it was defrayed by the Society.]

A writer in the "Gentleman's Magazine," for July 1783, conjectures that "the flowers, with which many churches are ornamented on Eaſter Day, are moſt probably intended as emblems of the Reſurrection, having juſt riſen again from the earth, in which, during the ſeverity of winter, they ſeem to have been buried."[4]

There was an ancient cuſtom at Twickenham, of dividing two great cakes in the church upon Eaſter Day among the young people;

	£	*s.*	*d.*
5 Hen. VIII. For thred for the Reſurrection	0	0	1
For three yerds of Dornek for a pleyers cote, and the makyng	0	1	3
12 Hen. VIII. Paid for a ſkin of parchment and gunpowder, for the play on Eaſter Day	0	0	8
For brede and ale for them that made the ſtage and other things belonging to the play	0	1	2

By the ſubſequent entry theſe pageantries ſhould ſeem to have been continued during the reign of Queen Elizabeth, 1565. "Rec^{d} of the players of the ſtage at Eaſter, 1*l.* 2*s.* 1½*d.*"

[1] "Popiſh Kingdome," by Googe, p. 52.

[2] Sig. C, *verſo.*

[3] "Origines Judiciales," p. 276.

[4] "The Feſtival," 1511, fol. 36, ſays: "This day is called, in many places, Goddes Sondaye: ye knowe well that it is the maner—at this daye to do the fyre out of the hall, and the blacke wynter brondes, and all thynges that is foule with fume and ſmoke ſhall be done awaye, and there the fyre was ſhall be gayly arayed with fayre floures, and ſtrewed with grene Ryſshes all aboute."

In the Churchwardens' Accompts of St. Martin Outwich, London, under the year 1525, is the following item:

"Paid for *brome* ageynſt Eſter, i^{d}."

but it being looked upon as a ſuperſtitious relic, it was ordered by Parliament, 1645, that the pariſhioners ſhould forbear that cuſtom, and, inſtead thereof, buy loaves of bread for the poor of the pariſh with the money that ſhould have bought the Cakes. It appears that the ſum of £1 *per annum* is ſtill charged upon the vicarage for the purpoſe of buying penny loaves for poor children on the Thurſday after Eaſter. Within the memory of man they were thrown from the church-ſteeple to be ſcrambled for; a cuſtom which prevailed [even in Brand's time] at Paddington.[1]

Haſted[2] ſpeaking of Biddenden, tells us, that "twenty acres of land, called the Bread and Cheeſe Land, lying in five pieces, were given by perſons unknown, the yearly rents to be diſtributed among the poor of this pariſh. This is yearly done on Eaſter Sunday, in the afternoon, in 600 Cakes, each of which have the figures of two women impreſſed on them, and are given to all ſuch as attend the church; and 270 loaves, weighing three pounds and a half a-piece, to which latter is added one pound and a half of cheeſe, are given, to the pariſhioners only, at the ſame time. There is a vulgar tradition in theſe parts, that the figures on the Cakes repreſent the donors of this gift, being two women, twins, who were joined together in their bodies, and lived together ſo till they were between twenty and thirty years of age. But this ſeems without foundation. The truth ſeems to be, that it was the gift of two maidens, of the name of Preſton; and that the print of the women on the Cakes has taken place only within theſe fifty years, and was made to repreſent two poor widows, as the general objects of a charitable benefaction."

[In Kent, they go a *pudding-pieing* on this day, the pudding-pie being a ſort of cheeſe-cake or cuſtard, with a raiſed cruſt and currants ſprinkled over. *Cherry beer* is commonly drunk with theſe delicacies by the young folks.]

On Eaſter Sunday, as I learnt from a Clergyman of Yorkſhire, the young men in the villages of that county have a cuſtom of taking off the young girls' buckles. On Eaſter Monday, young men's ſhoes and buckles are taken off by the young women. On the Wedneſday they are redeemed by little pecuniary forfeits, out of which an entertainment, called a Tanſey Cake, is made, with dancing.[3]

[It is ſtill a common uſage, of which the origin is aſſuredly not held in remembrance by many of thoſe who obſerve it, of wearing ſomething new on Eaſter Sunday. Poor Robin ſays:

> "At Eaſter let your clothes be new,
> Or elſe be ſure you will it rue."]

Charles the Fifth,[4] whilſt he was in poſſeſſion of his regal dignity,

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[1] Lyſons' "Environs," vol. iii. p. 603.

[2] "Hiſtory of Kent," folio ed. vol. iii. p. 66.

[3] "Some years ago no traveller could paſs the town [of Ripon] without being ſtopped, and having his ſpurs taken away, unleſs redeemed by a little money, which is the only way to have your buckles returned."—*Gent. Mag.* 1790, p. 719.

[4] Seward's "Anecdotes," vol. i. p. 35.

thought ſo ſlightingly of it, that when, one day, in paſſing through a village in Spain, he met a peaſant who was dreſſed with a tin crown upon his head, and a ſpit in his hand for a truncheon, as the *Eaſter King* (according to the cuſtom of that great Feſtival in Spain), who told the Emperor that he ſhould take off his hat to him: "My good friend," replied the Prince, "I wiſh you joy of your new office; you will find it a very troubleſome one, I can aſſure you."[1]

[It ſeems from the "Privy Purſe Expenſes of Elizabeth of York," 1502, that it was then cuſtomary to preſent gratuities to the officers of the kitchen, ſaucery, and ſcullery, and to the gate-porters.

There is a proverb:

"If Eaſter falls in Lady Day's lap,
Beware, Old England, of a clap."]

Of Eaſter Eggs:

Commonly called Paſche or Paſte Eggs.[2]

[A CORRESPONDENT of "Notes and Queries,"[3] traces to pagan times and to the Mahometan feaſt of noorooſe, or the waters, an anniverſary celebration of the Creation *and* Deluge, the Chriſtian practice of offering Eggs at Eaſter. He cites Sir R. Ker Porter's "Travels in Georgia, Perſia, &c." 1821, in confirmation of this theory.]

Gebelin[4] informs us that this cuſtom of giving Eggs at Eaſter is to be traced up to the Theology and Philoſophy of the Egyptians, Perſians, Gauls, Greeks, Romans, &c. among all of whom an Egg was an emblem of the univerſe, the work of the ſupreme Divinity [and Hutchinſon[5] indeed remarks that] "Eggs were held by the Egyptians

[1] "It was the practice in Germany (during the ſixteenth century at leaſt) for the preachers to intermix their ſermons with facetious ſtories on Eaſter Day. This may be gathered from the "Convivialium Sermonum Liber." Bas. 1542, fig. K 8.—DOUCE'S *MSS. Notes.*

A ſuperſtitious practice appears to have prevailed upon the Continent, of abſtaining from fleſh on Eaſter Sunday, to eſcape a fever for the whole year. I know not whether it ever reached this Iſland. It was condemned by the Proviſional Council of Rheims in 1583: and by that of Toulouſe in 1590. See "Traite des Superſtitions," vol. i. p. 319, 320.

"The firſt diſh that was brought up to the table on Eaſter Day, was a red-herring riding away on horſeback; *i. e.* a herring ordered by the cook ſomething after the likeneſs of a man on horſeback, ſet in a corn-ſallad. The cuſtom of eating a gammon of bacon at Eaſter, which is ſtill kept up in many parts of England, was founded on this, *viz.* to ſhew their abhorrence to Judaiſm at that ſolemn commemoration of our Lord's Reſurrection."—AUBREY (1679).

[2] Coles, in his "Latin Dictionary," renders the Paſch, or Eaſter Egg, by "*Ovum Paſchale croceum, ſeu luteum.*" It is hence plain, that he was acquainted with the cuſtom of dying or ſtaining Eggs at this ſeaſon.

[3] 1ſt Series, vol. i. p. 244.

[4] "Monde Primitif," vol. iv. p. 251.

[5] "Hiſtory of Northumberland," vol. ii. p. 10.

as a ſacred emblem of the renovation of mankind after the Deluge. The Jews adopted it to ſuit the circumſtances of their hiſtory, as a type of their departure from the land of Egypt; and it was uſed in the feaſt of the Paſſover as part of the furniture of the table, with the Paſchal Lamb. The Chriſtians have certainly uſed it on this day, as retaining the elements of future life, for an emblem of the Reſurrection. It ſeems as if the Egg was thus decorated for a religious trophy after the days of mortification and abſtinence were over, and feſtivity had taken place; and as an emblem of the reſurrection of life, certified to us by the Reſurrection, from the regions of death and the grave."

The ancient Egyptians, if the reſurrection of the body had been a tenet of their faith, would perhaps have thought an Egg no improper hieroglyphical repreſentation of it. The extraction of a living creature by incubation, after the vital principle has lain a long while dormant, or ſeemingly extinct, is a proceſs ſo truly marvellous, that, if it could be diſbelieved, would be thought by ſome a thing as incredible to the full, as that the Author of Life ſhould be able to reanimate the dead.

A Writer in the "Gentleman's Magazine," for July, 1783, ſuppoſes the Egg at Eaſter "an emblem of the riſing up out of the grave, in the ſame manner as the chick, entombed, as it were, in the Egg, is in due time brought to life."

Le Brun, in his "Voyages,"[1] tells us that the Perſians, on the 20th of March, 1704, kept the Feſtival of the Solar New Year, which he ſays laſted ſeveral days, when they mutually preſented each other, among other things, with coloured Eggs. [They were ſometimes tinted yellow, ſometimes red, ſometimes ſky blue.][2]

Hyde, in his "Oriental Sports,"[3] tells us of one with Eggs among the Chriſtians of Meſopotamia on Eaſter Day and forty days afterwards, during which time their children buy themſelves as many Eggs as they can, and ſtain them with a red colour in memory of the blood of Chriſt ſhed as at that time of his Crucifixion. Some tinge them with green and yellow. Stained Eggs are ſold all the while in the market. The ſport conſiſts in ſtriking their Eggs one againſt another, and the Egg that firſt breaks is won by the owner of the Egg that ſtruck it. Immediately another Egg is pitted againſt the winning Egg, and ſo they go on, (as in that barbarous ſport of a Welſh-main at Cockfighting,) till the laſt remaining Egg wins all the others, which their reſpective owners ſhall before have won.

This ſport, he obſerves, is not retained in the midland parts of England, but ſeems to be alluded to in the old proverb, "An Egg at Eaſter," becauſe the liberty to eat Eggs begins again at that Feſtival, and thence muſt have ariſen this feſtive Egg-game.

For neither the Papiſts, nor thoſe of the Eaſtern Church eat Eggs during Lent, but at Eaſter begin again to eat them. And hence the

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[1] Folio, vol. i. p. 191.

[2] "Diſſertationum ludicrarum et amœnitatum Scriptores varii." Lugd. Bat. 1643, p. 612.

[3] "De Ludis Orientalibus," 1694, p. 237.

Egg-feaſt formerly at Oxford, when the ſcholars took leave of that kind of food, on the Saturday after Aſh-Wedneſday, on what is called "Cleanſing Week."

In the North of England, continues Hyde, in Cumberland and Weſtmorland, boys beg, on Eaſter Eve, Eggs to play with, and beggars aſk for them to eat. Theſe Eggs are hardened by boiling, and tinged with the juice of herbs, broom-flowers, &c. The Eggs being thus prepared, the boys go out and play with them in the fields: rolling them up and down, like bowls, upon the ground, or throwing them up, like balls, into the air. Thus far Hyde. Eggs, ſtained with various colours in boiling, and ſometimes covered with leaf-gold,[1] are at Eaſter preſented to children, at Newcaſtle-upon-Tyne, and other places in the North, where theſe young gentry aſk for their "Paſte Eggs," as for a fairing, at this ſeaſon.[2] Paſte is plainly a corruption of Paſque. [In the "Bee-hive of the Romiſh Church," 1579, they are called Holy Pace Eggs.]

That the Church of Rome has conſidered Eggs as emblematical of the Reſurrection, may be gathered from the ſubſequent prayer,[3] which the reader will find in an Extract from the Ritual of Pope Paul the Fifth, for the uſe of England, Ireland, and Scotland.[4] It contains various other forms of benediction. "Bleſs, O Lord! we beſeech thee, this thy creature of Eggs, that it may become a wholeſome ſuſtenance to thy faithful ſervants, eating it in thankfulneſs to thee, on account of the Reſurrection of our Lord," &c.[5]

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[1] In the neighbourhood of Newcaſtle, they are tinged yellow with the bloſſoms of Furze, called there Whin-bloom. The title of a tract, printed in 1644, "To Sion's Lovers, being a *golden* Egge, to avoide Infection, &c." undoubtedly refers to this ſuperſtition.

[2] In the Houſehold of Edward the Firſt, in his eighteenth year ["Archæol." 1805] is the following item in the Accounts of Eaſter Sunday:

"*For four hundred and a half of Eggs, eighteen pence:*"—

highly intereſting to the inveſtigator of our ancient manners: not ſo much on account of the ſmallneſs of the ſum which purchaſed them, as for the purpoſe for which ſo great a quantity was procured on this day in particular: *i. e.* in order to have them ſtained in boiling, or covered with leaf gold, and to be afterwards diſtributed to the Royal Houſehold. This record is in Latin, and the original item runs thus: "Pro iiij^{c}. di' ov' xviij^{d}."

[3] [Mr. Brand cited here a long extract from a work of no great authority *Emilianne's* "Frauds of Monks and Prieſts," as "much to our purpoſe," but, in fact, it contains nothing which is not better and more accurately related elſewhere.]

[4] "Ordo Baptizandi, &c. ex Rituali Romano juſſu Pauli Quinti edito; pro Anglia, Hibernia, & Scotia." 12mo. Par. 1657, p. 133.

[5] "The Author of 'Le Voyageur à Paris,' tom. ii. p. 112, ſuppoſes that the practice of painting and decorating Eggs at Eaſter, amongſt the Catholics, aroſe from the joy which was occaſioned by their returning to this favourite food after ſo long an abſtinence from it during Lent. 'Dans pluſieurs villes,' he adds, 'les clercs des Egliſes, les etudians des Ecoles et les autres jeunes Gens, s'aſſemblaient ſur une place au bruit des Sonnettes et des Tambours, portant des etandarts burleſques pour ſe rendre a l'Egliſe principale, ou ils chantoient laudes avant de commencer leur quête d'œufs.'"—DOUCE.

In the Roman Calendar I find the following: "*Ova annunciatæ*, ut aiunt, *reponuntur*,"—[which "Delrio (Diſquis. Magic." lib. iii. p. 2) attributes to a ſuperſtitious faith in the power of ſuch Eggs to put out fires (compare p. 85 *ſuprâ*) by being

Eaſter, ſays Gebelin, and the New Year, have been marked by ſimilar diſtinctions: among the Perſians, the New Year is looked upon as the renewal of all things, and is noted for the triumph of the Sun of Nature, as Eaſter is with Chriſtians for that of the Sun of Juſtice, the Saviour of the World, over death, by his Reſurrection.[1]

The Feaſt of the New Year, he adds, was celebrated at the Vernal Equinox, that is, at a time when the Chriſtians, removing their New Year to the Winter Solſtice, kept only the Feſtival of Eaſter. Hence, with the latter, the Feaſt of Eggs has been attached to Eaſter, ſo that Eggs are no longer made preſents of at the New Year.

In Italy, Spain, and in Provence, ſays Father Carmeli, where almoſt every ancient ſuperſtition is retained, there are in the public places certain *ſports with Eggs*.

This cuſtom he derives from the Jews or the Pagans, for he obſerves it is common to both.

The Jewiſh wives, at the Feaſt of the Paſſover, upon a table prepared for that purpoſe, place hard Eggs, the ſymbols of a bird called Ziz, concerning which the Rabbins have a thouſand fabulous accounts.

This cuſtom ſtill prevails in the Greek Church. Chandler, in his "Travels in Aſia Minor," gives the following account of the manner of celebrating Eaſter among the modern Greeks: "The Greeks now celebrated Eaſter. A ſmall bier, prettily deckt with orange and citron buds, jaſmine, flowers, and boughs, was placed in the church, with a Chriſt crucified, rudely painted on board, for the body. We ſaw it in the evening, and, before day-break, were ſuddenly awakened by the blaze and crackling of a large bonefire, with ſinging and ſhouting in honour of the Reſurrection. They made us preſents of *coloured Eggs* and Cakes of Eaſter Bread."

"They (the Ruſſians) have an order at Eaſter,[2] which they alwaies obſerve, and that is this: every yeere, againſt Eaſter, to die or colour

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caſt into the flames; but Le Brun more plauſibly ſuggeſts that theſe Eggs were kept for luck (as we ſay) from Good Friday to Good Friday, like our croſs-buns.]

[1 Ihre, in his "Gloſſarium Suio-gothicum," 1769, v. *Egg*, explains a *Paſkegg* to mean one that at Eaſter time is ſent by perſons to each other, variouſly ornamented and coloured, and in token of rejoicing at the termination of the Lenten faſt. Among the Ruſſians it was not thought too great a freedom, he ſays, according to travellers, to offer ſuch Eggs to the Emperor.]

The Jews, in celebrating their Paſſover, placed on the table two unleavened cakes, and two pieces of the Lamb: to this they added ſome ſmall Fiſhes, becauſe of the Leviathan: *a hard Egg*, becauſe of the bird ZIZ: ſome Meal, becauſe of the Behemoth: theſe three animals being, according to their Rabbinical Doctors, appointed for the feaſt of the elect in the other life.

I ſaw at the window of a baker's ſhop in London, on Eaſter Eve, 1805, a Paſſover Cake, with four Eggs, bound in with ſlips of paſte, croſſways, in it. I went into the ſhop, and enquired of the baker what it meant: he aſſured me it was a Paſſover Cake for the Jews.

"On y fit auſſi des deffences de vendre des œufs de couleur apres Paſques, parce que les enfans s'en joüoyent auparavant, qui eſtoit de mauvais exemple."—*Satyre Menippeé de la Vertu du Catholicon d' Eſpagne*, 8vo. 1595, fol. 94. The Engliſh verſion of this work renders œufs de couleur *ſpeckled* Eggs.

[2] "Hakluyt," ed. 1589, p. 342.

red, with Brazzel (Brazil wood), a great number of Egges, of which every man and woman giveth one unto the prieſt of the pariſh upon Eaſter Day in the morning. And, moreover, the common people uſe to carrie in their hands one of theſe red Egges, not only upon Eaſter Day, but alſo three or foure days after, and gentlemen and gentlewomen have Egges gilded, which they carry in like maner. They uſe it, as they ſay, for a great love, and in token of the Reſurrection, whereof they rejoice. For when two friends meete during the Eaſter Holydayes, they come and take one another by the hand; the one of them ſaith, 'The Lord, or Chriſt, is riſen;' the other anſwereth, 'It is ſo, of a trueth;' and then they kiſs, and exchange their Egges, both men and women, continuing in kiſſing four dayes together." Our ancient Voyage-writer means no more here, it ſhould ſeem, than that the ceremony was kept up for four days. [Le Brun, in his "Travels," 1702, noticed the ſame cuſtom, when he viſited Ruſſia, and after him, the Abbé d'Auteroche deſcribes in his journey to Siberia, this ceremonial as ſtill kept up with unabated enthuſiaſm. Le Brun ſays that it laſted *fifteen* days, and among people of all ranks.[1]]

Eaſter Holidays.

EASTER has ever been conſidered by the Church as a ſeaſon of great feſtivity.

By the law concerning Holidays, made in the time of king Alfred the Great, it was appointed that the week after Eaſter ſhould be kept holy.[2] [It ſeems from Fitzſtephen, cited by Stowe, that the water-quintain was a popular diverſion at this ſeaſon.]

Belithus, a ritualiſt of ancient times, tells us that it was cuſtomary in ſome churches for the Biſhops and Archbiſhops themſelves to play with the inferior clergy at hand-ball, and this, as Durandus aſſerts, even on Eaſter-day[3] itſelf. Why they ſhould play at hand-ball at this time, rather than any other game, Bourne tells us he has not been able to diſcover; certain it is, however, that the preſent cuſtom of playing at that game on Eaſter Holidays for a tanzy-cake has been derived from thence. Eraſmus, ſpeaking of the proverb, "Mea eſt pila," that is, "I've got the ball," tells us, that it ſignifies "I have obtained the victory. I am maſter of my wiſhes." The Romaniſts certainly erected

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[1 See alſo "Preſent State of Ruſſia," 1671, p. 18, and "Muſeum Tradeſcantianum," 1660, p. 1, both quoted by Brand, and "Relation du Voyage de M. Evert Iſbrand," p. 15, cited by Douce.]

[2] Collier's "Eccl. Hiſt." vol. i. p. 163. [Sir H. Ellis refers us alſo to Lambarde's "Archaionomia," 1644, p. 33.]

[3] Belith. c. 120. In quibuſdam locis hac die,—*Vid.* "Paſch." &c. Durand. lib. vi. cap. 86. See alſo Du Cange *in voce* "Pelota."

a ſtandard on Eaſter-day, in token of our Lord's victory; but it would perhaps be indulging fancy too far to ſuppoſe that the Biſhops and governors of churches, who uſed to play at hand-ball at this ſeaſon, did it in a myſtical way, and with reference to the triumphal joy of the ſeaſon. Certain it is, however, that many of their cuſtoms and ſuperſtitions are founded on ſtill more trivial circumſtances, even according to their own explanations of them, than this imaginary analogy.

They have an ancient cuſtom at Coleſhill, in the county of Warwick, that if the young men of the town can catch a hare, and bring it to the parſon of the pariſh before ten o'clock on Eaſter Monday, the parſon is bound to give them a calf's head and a hundred of eggs for their breakfaſt, and a groat in money.[1]

It was an ancient cuſtom for the mayor, aldermen, and ſheriff of Newcaſtle upon Tyne, accompanied with great numbers of the burgeſſes, to go every year, at the Feaſts of Eaſter and Whitſuntide, to a place without the walls called the Forth, a little Mall, where everybody walks, as they do in St. James's Park, with the mace, ſword, and cap of maintenance carried before them. The young people of the town ſtill aſſemble there on theſe holidays, at Eaſter particularly, play at hand-ball, dance, &c. but are no longer countenanced in their innocent feſtivity by the preſence of their governors, who, no doubt, in ancient times, as the Biſhops did with the inferior clergy, uſed to unbend the brow of authority, and partake with their happy and contented people the ſeemingly puerile pleaſures of the feſtal ſeaſon.

Tanſay, ſays Selden, in his "Table Talk," was taken from the bitter herbs in uſe among the Jews at this ſeaſon. Our meats and ſports, ſays he, much of them have relation to church works. The coffin of our Chriſtmaſs Pies, in ſhape long, is in imitation of the cratch, *i. e.* rack or manger, wherein Chriſt was laid. Our tanſies[2] at Eaſter have reference to the bitter herbs; though at the ſame time 'twas always the faſhion for a man to have a gammon of bacon, to ſhow himſelf to be no Jew.

In Bene't College, Cambridge, is a MS. of part of the New Teſtament in the Engliſh ſpoken ſoon after the Conqueſt. The 7th verſe of the 2nd chapter of St. Luke is thus rendered: "And layde hym in *a cratche*, for to hym was no place in the dyverſory." I will venture to ſubjoin another ſpecimen, which ſtrongly marks the mutability of language. Mark vi. 22. "When the doughtyr of Herodias was in

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[1] Blount's "Jocular Tenures," ed. Beckwith, 1784, p. 286.

[2] In Coles' "Adam in Eden," 1657, our author ſpeaking of the medicinal virtues of tanſey, ch. ccxlix. ſays, that their ſpecial property was to remove the phlegm which had been engendered by the conſtant fiſh-diet during Lent. They are ſo called, ſays he, from the herb tanſey.

Johnſon, in his edition of Gerard's "Herball," fol. Lond. 1633, p. 65, ſpeaking of Tanſie, ſays, "In the ſpring time are made with the leaves hereof newly ſprung up, and with egs, *Cakes*, or *Tanſies*, which be pleaſant in taſte, and good for the ſtomacke; for, if any bad humours cleave thereunto, it doth perfectly concoct them and ſcowre them downewards."

comyn, and had *tombylde* and pleſide to Harowde, and alſo to the ſittande at meate, the kyng ſays to the wench—"

If the original Greek had not been preſerved, one might have ſuppoſed from this Engliſh that, inſtead of excelling in the graceful accompliſhment of dancing, the young lady had performed in ſome exhibition like the preſent entertainments at Sadler's Wells.[1]

It is related in Aubanus's Deſcription of Ancient Rites in his Country, that there were at this ſeaſon foot-courſes in the meadows, in which the victors carried off each a cake, given to be run for, as we ſay, by ſome better ſort of perſon in the neighbourhood. Sometimes two cakes were propoſed, one for the young men, another for the girls; and there was a great concourſe of people on the occaſion.[2] This is a cuſtom by no means unlike the playing at hand-ball for a Tanzy cake, the winning of which depends chiefly upon ſwiftneſs of foot. It is a trial too of fleetneſs and ſpeed, as well as the foot-race.[3]

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[1] Lewis' "Hiſt. of the Engliſh Tranſlations of the Bible," p. 16.

[2] "In paſchate vulgo placentæ pinſuntur, quorum una, interdum duæ, adoleſcentibus una, puellis altera, a ditiori aliquo proponuntur; pro quibus in prato, ubi ante noctem ingens hominum concurſus fit, quique agiles pedeſtres currant." p. 268.

[3] The following beautiful deſcription in the "Mons Catharinæ" may almoſt equally be applied to hand-ball:

"His datur orbiculum
Præcipiti—levem per gramina mittere lapſu:
Aſt aliis, quorum pedibus fiducia major
Sectari, et jam jam ſalienti inſiſtere prædæ;
Aut volitantem altè longeque per aera pulſum
Suſpiciunt, pronoſque inhiant, captantque volatus,
Sortiti fortunam oculis; manibuſque paratis
Expectant propriorem, intercipiuntque caducum."—p. 6.

In Lewis's "Engliſh Preſbyterian Eloquence," he ſays, that the Puritans were not allowed to play even at ſtool-ball for a Tanſey.

The following is in Bold's "Wit a Sporting," 1657, p. 74.

"STOOL BALL.
At ſtool ball, Lucia, let us play
For ſugar, cakes, and wine;
Or for a Tanſey let us pay,
The loſs be thine or mine.
If thou, my dear, a winner be
At trundling of the ball,
The wager thou ſhalt have, and me,
And my misfortunes all."

In an old Chriſtmas Carol, in the Douce Collection, there is this paſſage:

"Soone at Eaſter cometh Alleluja,
With butter, cheeſe, and a Tanſey."

Poor Robin, in his Almanack for 1677, in his "Obſervations on Eaſter Monday and Tueſday," ſays:

"Young men and maids,
Now very briſk,
At Barley-break and
Stool-ball friſk."

If I miſtake not, Galen wrote a book on the exerciſe of the little ball.

[This is a game at balls, no longer known, where the balls, according to Johnſon, were driven from ſtool to ſtool. Poor Robin introduces it into his Almanack for

[The "Newcaſtle Expreſs," quoted by "Notes and Queries," May 2, 1857, thus deſcribes the local practice of *holly buſſing*. "On Eaſter Tueſday, the lads and laſſes of the village and vicinity (of Netherwitton, Northumberland) meet, and accompanied by our worthy pariſh clerk, who plays an excellent fiddle, . . . proceed to the wood to get holly, with which ſome decorate a ſtone croſs that ſtands in the village, while others are 'bobbing around' to 'Speed the Plough,' or 'Birnie Bouzle.' Accordingly, on Tueſday laſt, a merry party aſſembled, and after going through the uſual routine, dancing was kept up on the green, till the ſhades of evening were cloſing on them."]

Durandus tells us, that on Eaſter Tueſday,[1] wives uſed to beat their huſbands, on the day following the huſbands their wives. The cuſtom which has been already mentioned in a preceding page, on Eaſter Sunday, is ſtill retained at the city of Durham in the Eaſter Holidays. On one day the men take off the women's ſhoes, or rather buckles, which are only to be redeemed by a preſent: on another day the women make repriſals, taking off the men's in like manner.

[In the MSS. Papers of Aubrey, under date of 1678, it is ſaid that "in the Eaſter Holidays, was the Clerk's ale for his private benefit and the ſolace of the neighbourhood."][2]

The rolling of young couples down Greenwich-hill, at Eaſter and Whitſuntide [while the fair was held there], appears by the following extract from R. Fletcher's "Ex Otio Negotium," 1656, p. 210, in a poem called "May Day," to be the veſtige of a May game:

> "The Game at beſt, the girls *May rould* muſt bee,
> Where Croyden and Mopſa, he and ſhee,
> Each happy pair make one Hermophrodite,
> And tumbling, bounce together, black and white."[3]

1740, ſo that Johnſon may have been well acquainted with its character, ſuppoſing it to have been much played then:

> "Now milk-maids pails are deckt with flowers,
> And men begin to drink in bowers,
> The mackarels come up in ſhoals,
> To fill the mouths of hungry ſouls;
> Sweet ſillabubs, and lip-lov'd tanſey,
> For William is prepared by Nancy.
> Much time is waſted now away,
> At pigeon-holes and nine-pin play,
> Whilſt hob nail Dick, and ſimp'ring Frances
> Trip it away in country dances;
> At *ſtool-ball* and at barley-break,
> Wherewith they harmleſs paſtime make."

It is mentioned in the "Ordinary Viſitation for the Archdeaconry of Suffolk for 1638."]

[1] "Rationale," lib. vi. c. 86, 9.

[2] "Antiquarian Repertory," No. 26. Mr. Denne, in his "Account of ſtone figures carved on the porch of Chalk Church," ("Archæol." vol. xii. p. 12,) ſays: "the Clerks' ale was the method taken by the Clerks of pariſhes to collect more readily their dues." Mr. Denne is of opinion that "*Give-ales*" were the legacies of individuals, and from that circumſtance entirely gratuitous.

[3] This cuſtom has died with the abolition of Greenwich Fair.]

Lifting.

IN the "Houſehold Expences, 18 Edw. I."[1] is this curious account "Domine de camera Regine. XV. die Maii, vii dominabus et domicellis regine, quia ceperunt dominum regem in lecto ſuo, in craſtino Paſche et ipſum fecerunt finire verſus eas pro pace regis, quam fecit de dono ſuo per manus Hugonis de Cerru, Scutiferi domine de Weſton. xiiij*li.*"

The taking Edward Longſhanks in his bed by the above party of ladies of the bedchamber and maids of honour, on Eaſter Monday, was very probably for the purpoſe of *heaving* or *lifting* the king, on the authority of a cuſtom which then doubtleſs prevailed among all ranks throughout the kingdom, and which is yet not entirely laid aſide in ſome of our diſtant provinces; a cuſtom, by which, however ſtrange it may appear, they intended no leſs than to repreſent our Saviour's Reſurrection. At Warrington, Bolton, and Mancheſter, [and in many other places, as Liverpool, Shrewſbury, and in North Wales], on Eaſter Monday, the women, forming parties of ſix or eight each, ſtill continue to ſurround ſuch of the oppoſite ſex as they meet, and, either with or without their conſent, lift them thrice above their heads into the air, with loud ſhouts at each elevation. On Eaſter Tueſday, the men, in parties as aforeſaid, do the ſame to the women. By both parties it is converted into a pretence for fining or extorting a ſmall ſum, which they always inſiſt on having paid them by the perſons whom they have thus elevated.[2] [This was, till lately at leaſt, a common uſage in Warwickſhire, where they call it *Heaving*.]

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[1] "Archæol." 1805.

[2] In the "Gentleman's Magazine" for February, 1784, p. 96, a gentleman from Mancheſter ſays, that "*Lifting* was originally deſigned to repreſent our Saviour's Reſurrection. The men lift the women on Eaſter Monday, and the women the men on Tueſday. One or more take hold of each leg, and one or more of each arm, near the body, and lift the perſon up, in a horizontal poſition, three times. It is a rude, indecent, and dangerous diverſion, practiſed chiefly by the lower claſs of people. Our magiſtrates conſtantly prohibit it by the bellman, but it ſubſiſts at the end of the town; and the women have of late years converted it into a money job. I believe it is chiefly confined to theſe Northern counties." See alſo "Monthly Magazine" for April, 1798, p. 273.

"The counties of Shropſhire, Cheſhire, and Lancaſhire, boaſt a cuſtom, which they call Heaving, and perform with the following ceremonies, on the Monday and Tueſday in the Eaſter week. On the firſt day, a party of men go with a chair into every houſe to which they can get admiſſion, force every female to be ſeated in their vehicle, and lift them up three times, with loud huzzas. For this they claim the reward of a chaſte ſalute, which thoſe who are too coy to ſubmit to may get exempted from by a fine of one ſhilling, and receive a written teſtimony, which ſecures them from a repetition of the ceremony of that day. On the Tueſday the women claim the ſame privilege, and purſue their buſineſs in the ſame manner, with this addition—that they guard every avenue to the town, and ſtop every paſſenger, pedeſtrian, equeſtrian, or vehicular."—*Public Advertiser*, April 13, 1787, [See alſo on this ſubject "Gent. Mag." for 1783, p. 378; the ſame for 1798, p. 325.]

[Low, or White Sunday,

DOMINICA IN ALBIS.

The Firſt Sunday after Eaſter.

THE author of "Chriſtian Sodality," a collection of Diſcourſes, 1652, ſays: "This day is called *White* or *Low* Sunday, becauſe, in the primitive Church, thoſe neophytes that on *Eaſter*-Eve were baptiſed and clad in *white* garments did to-day put them off, with this admonition, that they were to keep within them a perpetual candour of ſpirit, ſignified by the *Agnus Dei* hung about their necks, which, falling down upon their breaſts, put them in mind what innocent lambs they muſt be, now that, of ſinful, high, and haughty men, they were, by baptiſm, made *low* and little children of Almighty God, ſuch as ought to retain in their manners and lives the Paſchal feaſts which they had accompliſhed."

This day appears to have received its deſignation of *Low* from the circumſtance that it is the loweſt, *i. e.* lateſt day for diſcharging the Eaſter Dues or Offerings, and of *white*, becauſe on that day the neophytes diſcontinued the white garments aſſumed by them on Eaſter Eve, or Holy Saturday.

Brady, in his "Varieties of Literature," 1823, ſpeaks of a cuſtom, which once prevailed on Low Sunday at Loſtwithiel, in Cornwall:

"On Low Sunday, the freeholders of the town and manor aſſembled in an adjoining field, and from amongſt them one was choſen, whom they dreſſed in the moſt ſumptuous manner, with a crown on his head, a ſceptre in his hand, and, being mounted on a fine horſe, a ſword of ſtate was carried before him, while all the freeholders walked in proceſſion through the principal ſtreet to the church. When he arrived at the great gate, the curate, dreſſed in his beſt robes, received him, and conducted him to a princely ſeat in the church to hear maſs. This being over, he repaired, in the ſame pompous manner, to a houſe provided for that purpoſe, where a feaſt was made for all his attendants, he ſitting at the head of the table, and being ſerved by the principal townſmen, kneeling, together with all other marks of reſpect uſually ſhown to regal dignity."]

Hoke Day.

BY ſome this is thought to have been the remains of an heathen cuſtom, which might have been introduced into this Iſland by the Romans, [who had their Fugalia in commemoration of the expulſion of

the kings.[1] But as it is obſerved in the "Gloſſary" of Nares, Hoke Day cannot be the anniverſary of any fixed event, as it is a moveable Feaſt, varying with Eaſter-tide. The theories and arguments which have been adduced reſpecting the origin and etymology of the term have probably never been ſurpaſſed in ſillineſs and inconſiſtency, and to reproduce them would be mere waſte of ſpace and time.

Mr. Brand himſelf obſerved, that the ſtrongeſt teſtimony againſt the hypotheſis that the feſtival was inſtituted to commemorate the deſtruction of the Danes by Ethelred in 1002, is that of Henry, Archdeacon of Huntingdon, who expreſſly ſays that the maſſacre of the Danes happened on the feaſt of St. Brice, which is well known to be on the thirteenth of November.][2]

The other generally-received opinion, that this feſtivity was inſti-

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[1] "Archæologia," vol. vii. p. 244.

[2] Matthew Paris (who is the oldeſt authority for the word), has the following paſſages concerning Hoc-tide. "Poſt diem Martis quæ vulgariter Hokedaie appellatur, factum eſt Parliamentum Londini," p. 963. "Die videlicet Lunæ quæ ipſum diem præcedit proximo quem Hokedaie vulgariter appellamus," p. 834. "In quindena Paſchæ quæ vulgariter Hokedaie appellatur," p. 908. On theſe paſſages Watts, in his Gloſſary, obſerves, "adhuc in ea die ſolent mulieres jocoſe vias Oppidorum funibus impedire, et tranſeuntes ad ſe attrahere, ut ab eis munuſculum aliquod extorqueant, in pios uſus aliquos erogandum;" and then refers to Spelman. [But there can be no doubt that the term is derived from hoch-ʒeit, the high tide, a feſtival, which in modern German ſignifies *marriage.**]

I find that Eaſter is called "Hye-tyde" in "Robert of Glouceſter," vol. i. p. 156.

Simeon Dunelmenſis, p. 165, and Ethelred Rievallenſis, p. 362, mention the maſſacre of the Danes by Ethelred, in 1002; as do Radulphus de Diceto, p. 461, the Saxon Chronicle, Florence of Worceſter, Langtoft, and Robert of Glouceſter, but all theſe writers are ſilent as to Hoctide.

Neither Alured Beverlacenſis, Hardyng, nor the anonymous writer of the Chronicle uſually called Caxton's mentions the maſſacre.

Higden ſays it happened on St. Brice's night, fol. 244 b. Fabyan ſays it happened on St. Brice's day, and began at Welwyn in Hertfordſhire, p. 259. Grafton follows him in the ſame words. Holingſhed makes it to have taken place on St. Brice's day in the year 1012; and adds, that the place where it began is uncertain, ſome ſaying at Welwyn, and others at Howahil, in Staffordſhire, 1ſt edit. fol. 242. Matthew of Weſtminſter gives more particulars of the maſſacre than any other hiſtorian, and makes it to have happened in 1012, but ſays nothing of Hoctide in that place. Stowe very briefly mentions the fact as having happened on St. Brice's day, 1002.

Other ancient authorities for the mention of Hoctide are, 1. "Monaſt. Anglic." vol. i. p. 104, "A die quæ dicitur Hokedai uſque ad feſtum S. Michaelis." 2. An Inſtrument in Kennett's "Paroch. Antiq." dated 1363, which ſpeaks of a period between Hoke Day and St. Martin's Day. 3. A Chartulary at Caen, cited by Du Cange, p. 1150, in which a period between "Hocedei uſque ad Auguſtum" is mentioned. 4. An Inſpeximus in Madox's "Formulare," p. 225, dated 42 Ed. III. in which mention is made of "die Martis proximo poſt Quindenam Paſchæ qui vocatur Hokeday."

Plot expreſsly mentions that in his time they had two Hocdays, viz. "The Monday for the women," which, ſays he, "is the more ſolemn, and the Tueſday for the men, which is very inconſiderable."

Junius derives the word from* the Icelandic hogg, *cædes*, and dag, *dies;* but

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* Ihre, "Gloſs. Suio-Goth," art. *Hogtid*, as quoted by Brand. Alſo "Archæologia," vol. vii. p. 256, and Kennett, "Gloſs. Par. Antiq." cited *ibid.*

tuted on the death of Hardicanute, ſeems a more plauſible origin, becauſe by his death our countrymen were for ever releaſed from the wanton inſults and oppreſſive exactions of the Danes. [Dugdale was of this opinion, and ſo alſo was another writer quoted by Brand,[1] but the ſuppoſition ſeems to be wholly untenable, notwithſtanding.]

This feſtival was celebrated, according to ancient writers, on the Quindena Paſchæ, by which, Mr. Denne informs us, the ſecond Sunday after Eaſter cannot be meant, but ſome day in the enſuing week: and Matthew Paris, and other writers, have expreſſly named Tueſday. There are ſtrong evidences remaining to ſhew that more days were kept than one.[2]

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this, no doubt, muſt be with a view to connect it with the ſlaughter of the Danes, for which event there ſeems to be no good authority.

Blount, in his edition of Cowell's Gloſſary, ſays, that Hoc Tueſday money was a duty given to the landlord, that his tenants and bondſmen might ſolemnize that day on which the Engliſh maſtered the Danes, being the ſecond Tueſday after Eaſter week.

[Laneham, in his "Letter from Kenilworth," 1575, mentions the Hox Tueſday play annually performed at Coventry, and ſo does Blount, in his "Gloſſographia," 1681, which Mr. Brand cited.]

Blount, in his own "Law Dictionary," *v.* Hokeday, ſays he has ſeen a leaſe, without date, reſerving ſo much rent payable "ad duos anni terminos, ſcil. ad le Hokeday, et ad feſtum S. Mich." He adds, that in the accounts of Magdalen College, in Oxford, there is yearly an allowance *pro mulieribus hocantibus*, in ſome manors of theirs in Hampſhire, where the men hoc the women on Monday, and contra on Tueſday.

See John Carpenter Biſhop of Worceſter's "Letter" for aboliſhing Hoctide, dated 1450, in Leland's "Collectanea," vol. v. p. 298.

Colonel Vallancey communicated to me a curious Paper, in his own hand-writing, to the following effect:

"Hoc-tide.

"In Erſe and Iriſh *Oach* or *Oac* is rent, tribute. The time of paying rents was twice in the year, at La Samham, the day of Saman (2nd Nov.) and *La Oac*, the day of Hock (April). See La Saman, 'Collectanea,' No. 12.

"*Hoguera* (Spaniſh) el fuego que ſe haze con hacina de lennos que levanta llama; y aſſi ſe enciende ſiempre en lugar deſcubierto. Hazian hogueras los antiguos para quemar los *cuerpos de los difuntos*, y en *ciertas fieſtas* que llamavam *luſtros;* y en tiempo de peſte ſe han uſado para purificar el aire. Por regoziio ſe hazen hogueras en la fieſta de ſan Juan Baptiſta, y otros Santos, y en las alegrias por nacimientos de principes, y por otras cauſas. El ſaltar por encima de las hogueras ſe haze agora con ſimplicidad; pero antiguamente tenia cierto genero de ſuperſticion; y tuvo origen de los *Caldeos*, ſegun eſcriven autores graves. Llevadme cavallera, y ſea a la hoguera. Eſto dixo una hechizera, llevandola a quemar. Acoſtumbran en muchas partes llevar a loſque han de juſticiar por ſu pie: y pienſo que la coſtumbre de llevarlos en Caſtilla cavalleros es pia y llegada a razon; porque el que va a padecer va debilitado, temblando con todo ſu cuerpo: y con eſta fatiga puede ſer, que no vaya tan atento, ni los religioſos *que le van confortando.* Vltra deſto, como va levantado en alto, venle todos, para exemplo, y para *comiſeracion.*"—*Teſoro de la Lingua Caſtellana por Don Seb. de Cobarruvias Oroſco*, fol. Madr. 1611.

[1] Joannes Roſſus Warwicenſis "Hiſtoria Regum Angliæ," ed. 1716, p. 105.

[2] The expreſſion *Hock*, or *Hoketyde*, comprizes both days. Tueſday was moſt certainly the principal day, the dies Martis ligatoria. Hoke Monday was for the men, and Hock Tueſday for the women. On both days the men and women, alternately, with great merriment intercepted the public roads with ropes, and pulled paſſengers to them, from whom they exacted money to be laid out in pious

I find this, amongſt other ſports, exhibited at Kenilworth Caſtle by the Earl of Leiceſter, for the entertainment of Queen Elizabeth, A.D. 1575. "And that there might be nothing wanting that theſe parts could afford, hither came the Coventre men, and acted the ancient play, long ſince uſed in that city, called HOCKS-TUESDAY, *ſetting forth the deſtruction of the Danes in King Ethelred's time*, with which the Queen was ſo pleaſ'd, that ſhe gave them a brace of bucks, and five marks in money, to bear the charges of a feaſt."[1]

In "an Indenture[2] conſtituting John atte Hyde ſteward of the Priory of Poghley," among many other things granted him, are two oxen for the larder on *Hoke-day*. "Item ii. Boves pro lardario apud *Hoccoday*." It is dated on the Feaſt of the Annunciation, in the 49th of Edward the Third.

[Here Brand repeats over again, chapter and verſe, moſt of the arguments in favour of, and againſt, the etymology of the word, and reverts to the Hardicanute theory!

Among the "Privy Purſe Expenſes of Henry VII." many of which ſhow that prince's kindneſs of heart and generoſity of character, qualities with which he has not been uſually accredited, is one to this point: "To Lendeſay for the wyffs at Grenewiche upon Hockmonday, 3*s.* 4*d.*" The date is March 9, 1505-6.]

Plott ſays, that one of the uſes of the money collected at *Hoketyde* was, the reparation of the ſeveral pariſh churches where it was gathered. This is confirmed by extracts from the Lambeth Book.[3] The obſer-

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uſes. So that Hoketyde ſeaſon, if you will allow the pleonaſm, began on the Monday immediately following the ſecond Sunday after Eaſter, in the ſame manner as ſeveral feaſts of the dedications of churches, and other holidays, commenced on the day or the vigil before, and was a ſort of preparation for, or introduction to, the principal feaſt.

[1] Dugdale's "Warwickſhire," 1656, p. 166.

[2] Printed in Hearne's Appendix to the "Hiſtory and Antiquities of Glaſtonbury," p. 328.

[3] "1555—1557. Item, of Godman Rundells wife, Godman Jackſons wife, and Godwife Tegg, for *Hoxce money* by them received *to the uſe of the Church*, xij*s.*" ("Archæol." vol. vii. p. 252.)

"1518—1519. Item, of William Elyot and John Chamberlayne, for Hoke money gydered in the pareys, iij*s.* ix*d.*"

"Item of the gaderyng of *the Churchwardens wyffes on Hoke Mondaye*, viij*s.* iij*d.*" (Ibid. 251.)

In "Peſhall's Hiſtory of the city of Oxford," under St. Mary's pariſh, are the following curious extracts from old records:

P. 67. "1510, ſub tit. Recepts. Recd. atte Hoctyde *of the wyfes gaderynge*, xv*s.* ij*d.* From 1522 to 3, ſub tit. Rec. *for the wyfes gatheryng at Hoctyde* de claro, xvi*s.* x*d.*"

P. 83. Pariſh of St. Peter in the Eaſt. "1662. About that time it was cuſtomary for a pariſh that wanted to raiſe money to do any repairs towards the church *to keep a Hocktyde*, the benefit of which was often very great: as, for inſtance, this pariſh of St. Peter in the Eaſt gained by the Hocktide and Whitſuntide, anno 1664, the ſum of 14*l.*

"1663. Hocktide brought in this year 6*l.*

"1667. 4*l.* 10*s.* gained by Hocktide."

In the Churchwardens' Accounts of St. Mary at Hill, of London, under the year 1496, is the following article: "Spent on the wyves that gaderyd money on *Hob Monday*, 10*d.*" Ibid. 1518, there is an order for ſeveral ſums of money gathered on

vance of Hoketyde declined ſoon after the Reformation, [yet as late as 1667, there is a trace of it in the Book. A few extracts may perhaps be acceptable in a note.]

There is, however, a paſſage in Wither's "Abuſes ſtript and whipt," 1613, which ſeems to imply that Hock-tide was [then] ſtill generally obſerved.

St. George's Day.

(*April 23rd.*)

[AMONG the Ordinances made by Henry V. for his army abroad, printed in "Excerpta Hiſtorica," 1833, is one "For theim that bere not a bande of Seint George;" and it appears that all the Engliſh ſoldiers were bound, under ſevere penalties, to carry this diſtinguiſhing badge.

It is curious that the ſame Ordinances, which were promulgated by Henry V. in 1415, ſerved the ſame purpoſe in 1513, when Henry VIII. made his expedition to Boulogne, *mutatis mutandis*. Of the ordinances as given out in 1513, Pynſon printed an edition in 4to. the ſame year.

Machyn the Diariſt notes that, on St. George's Day, 1559, the Knights of the Garter went about the Hall ſinging in proceſſion in the morning, and in the afternoon was the election of new Knights.

Hob Monday, &c. to go towards the Organs, but croſſed out with a pen afterwards. Ibid. 1497. "Gatherd *by the women* on Hob Monday, 13*s.* 3*d.* By the men on the Tueſday, 5*s.*" [There are many other entries to the ſame effect. See Nichols' "Illuſtr." 1797.]

In Lyſons' extracts from the Churchwardens' and Chamberlains' Books at Kingſton-upon-Thames, are the following concerning Hocktyde:

"1 Hen. VIII. Rec^{d} for the gaderyng at Hoc-tyde, 14*s.*

2 Hen. VIII. Paid for mete and drink at Hoc-tyde, 12*d.*"

The laſt time that the celebration of Hocktyde appears is in 1578:

"Rec^{d} *of the women* upon Hoc Monday, 5*s.* 2*d.*"

Ibid. vol. ii. p. 145. Pariſh of Chelſea. "Of the women that went a hocking, 13 April, 1607, 45*s.*"

In Coates's Extracts from the Accounts of St. Laurence's pariſh, under 1499, 14 Hen. VII. are the following entries: "It. rec. of Hok money gaderyd of women, xx*s.*" "It. rec. of Hok money gaderyd of men, iiij*s.*"—*Hiſtory of Reading*, p. 214.

It appears clearly, from theſe [and other] extracts, that the women made their collection on the Monday: and it is likewiſe ſhown that the women always collected more than the men.

The cuſtom of men and women heaving each other alternately on Eaſter Monday and Eaſter Tueſday in North Wales, (mentioned by Pennant) muſt have been derived from this *hocking each other* on Hok-days, after the keeping of the original days had been ſet aſide.

There is preſerved in the fifth volume of Leland's "Collectanea," 8vo. Lond. 1770, p. 298, a curious inhibition of John, Biſhop of Worceſter, againſt the abuſes of the Hoc-days, dated 6th April, 1450. In this Letter they are expreſſly called "Hoc-*dayes*."

Machyn appears, in one place, to insinuate a sort of dissatisfaction at the occasional departure from the old usage of holding the chapter of the order of the garter at Westminster instead of Windsor, as was the case once or twice in the early part of Elizabeth's reign.]

It appears that blue Coats were formerly worn by people of fashion on St. George's Day.[1]

Among the Fins, whoever makes a riot on St. George's Day is in danger of suffering from storms and tempests.[2]

St. Mark's Day, or Eve.

(*April 25th.*)

[THERE is a superstitious notion in the North of England that if any of the family die within the year, the mark of the shoe will be impressed on the ashes in the hearth, which it is usual to sift on this eve.]

It is customary in Yorkshire, as a clergyman of that county informed me, for the common people to sit and watch in the church porch on St. Mark's Eve, from eleven o'clock at night till one in the morning. The third year (for this must be done thrice), they are supposed to see the ghosts of all those who are to die the next year, pass by into the church. When any one sickens that is thought to have been seen in this manner, it is presently whispered about that he will not recover, for that such, or such an one, who has watched St. Mark's Eve, says so.

This superstition is in such force, that, if the patients themselves hear of it, they almost despair of recovery. Many are said to have actually died by their imaginary fears on the occasion; a truly lamentable, but by no means incredible, instance of human folly.

[Brockett, in his "North Country Glossary," 1846, notices a similar custom of watching for the ghosts of those who were to die the next year, and who were alleged to pass in procession before the watchers in

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[1] See Dodsley's "Old Plays," ed. 1780, vol. xii. p. 398.

In Coates's "History of Reading," p. 221, under Churchwardens' Accounts in the year 1536, are the following entries:

"*Charg' of Saynt George.*

"Ffirst payd for iii caffes-skynes, and ii horse-skynnes, iiii^{s}. vi^{d}.
Payd for makeying the loft that Saynt George standeth upon, vi^{d}.
Payd for ii plonks for the same loft, viij^{d}.
Payd for iiij pesses of clowt lether, ij^{s}. ij^{d}.
Payd for makeyng the yron that the hors resteth upon, vj^{d}.
Payd for makeyng of Saynt George's cote, viii^{d}.
Payd to John Paynter for his labour, xlv^{s}.
Payd for roses, bells, gyrdle, sword, and dager, iij^{s}. iiij^{d}.
Payd for settyng on the bells and roses, iij^{d}.
Payd for naylls necessarye thereto, x^{d}. ob."

[2] Tooke's "Russia," vol. i. p. 47.

their ordinary dreſs. It was an uſage which became very troubleſome, becauſe the perſons, who kept the vigil, real or pretended, paid any grudge by giving out, that they had ſeen the ghoſt of ſuch an one.

There is ſtill ſome veſtige preſerved of an old ſuperſtitious practice, followed by our anceſtors on this Eve, of riddling chaff as a method of divining the death of perſons connected with the family or the operators themſelves. Mr. Atkinſon, in the "Cleveland Gloſſary," 1868, deſcribes this abſurd ſpecies of augury thus: "the Riddle is filled with chaff, the ſcene of operations being the barn-floor with both barn-doors ſet wide open; the hour is midnight or juſt before, and each perſon of the party takes the riddle in ſucceſſion, and riddles the contents. Should no appearance preſent itſelf during the action, death is not imminent to the perſon operating, or to his friends. But, on the other hand, the appearance of a funeral proceſſion, or even of perſons ſimply bearing a coffin, is a certain augury of death, either to the then riddler himſelf, or to ſome one near to him."]

Sir William Vaughan of Merioneth ſays:[1] "In the yeare of our Lord 1589, I being as then but a boy, do remember that an ale wife, making no exception of dayes, would needes brue upon Saint Markes days; but loe, the marvailous worke of God! whiles ſhe was thus laboring, the top of the chimney tooke fire; and, before it could bee quenched, her houſe was quite burnt. Surely, a gentle warning to them that violate and prophane forbidden daies."

Biſhop Hall ſays: "On St. Mark's day, bleſſings upon the corn are implored."[2]

Pennant ſays, that in North Wales no farmer dare hold his team on St. Mark's Day, becauſe, as they believe, one man's team was *marked* that did work that day with the loſs of an ox. The Church of Rome obſerves St. Mark's Day as a day of abſtinence, in imitation of St. Mark's diſciples, the firſt Chriſtians of Alexandria, who, under this Saint's conduct, were eminent for their great prayer, abſtinence, and ſobriety.[3]

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[1] "The Golden Grove," 1600.

[2] "Triumphs of Rome," p. 58.

[3] Strype, in his "Annals of the Reformation," under 1559, informs us: "The 25th April, St. Mark's Day (that year), was a proceſſion in divers pariſhes of London, and the citizens went with their banners abroad in their reſpective pariſhes, ſinging in Latin the Kyrie Eleeſon, after the old faſhion."

"Althoughe Ambroſe ſaye that the churche knewe no faſtinge day betwix Eaſter and Whitſonday, yet beſide manye faſtes in the Rogation weeke, our wiſe popes of late yeares have devyſed a monſtrous faſt on Saint Markes Daye. All other faſtinge daies are on the holy day Even, only Saint Marke muſt have his day faſted. Tell us a reaſon why, ſo that will not be laughen at. We knowe wel ynough your reaſon of Tho. Beket, and thinke you are aſhamed of it: tell us where it was decreed, by the Churche or Generall Counſell. Tell us alſo, if ye can, why the one ſide of the ſtrete in Cheapeſide faſtes that daye, being in London dioceſſe, and the other ſide, beinge of Canturbury dioceſſe, faſtes not? and ſoe in other townes moe. Could not Beckets holynes reache over the ſtrete, or would he not? If he coulde not, he is not ſo mighty a Saint as ye make hym; if he would not, he was maliciouſe, that woulde not doe ſoe muche for the citye wherein he was borne."—*The Burnynge of Paules Churche* (1561), 1563, by Pilkington.

[LEAPING THE WELL ON ST. MARK'S DAY.

Brockett, in his "Gloſſary of North-Country Words," 1825, deſcribes this as "going through a deep and noiſome pool on Alnwick Moor, called the Freeman's Well—a *fine quâ non* to the freedom of the borough." Brockett has the following account of the ceremony: "On St. Mark's Day, the aſpirants proceed in great ſtate, and in equal ſpirits, from the town to the moor, where they draw up in a body, at ſome diſtance from the water, and, on a ſignal being given, they ſcramble through the mud with great labour and difficulty. They may be ſaid to come out in a condition not much better than the heroes of the 'Dunciad' after diving in Fleet Ditch. There is a current tradition, that this ſtrange and ridiculous cuſtom—rendered more ludicrous by being performed in white clothing—was impoſed by that capricious tyrant, King John, who, it is ſaid, was bogged in this very pool. I witneſſed the ceremony a few years ago, and I can aſſure my friend, Mr. Surtees, that there is no foundation for his ſuppoſition, that they contrive to keep the pond dry."]

[Aſcenſion Eve.

BY his will, proved in December, 1527, John Cole, of Thelnetham, Suffolk, directed that a certain farm-rent ſhould be applied yearly to the purpoſe of providing "a buſhell and halffe of malte to be browne and a buſhell of whete to be baked *to fynde a drinkinge upon Aſcention Even everlaſtinge for ye pariſhe of Thelnetham to drinke at the croſſe of Trappetes.*"]

Parochial Perambulations in Rogation Week, &c.

"That ev'ry man might keep his owne poſſeſſions,
Our fathers us'd, in reverent *Proceſſions*,
(With zealous prayers, and with praiſefull cheere,)
To walke their pariſh-limits once a yeare;
And well knowne markes (which ſacrilegious hands
Now cut or breake) ſo bord'red out their lands,
That ev'ry one diſtinctly knew his owne;
And many brawles, now rife, were then unknowne."
Wither's Emblems, 1635, p. 161.

IT was a general cuſtom formerly, and is ſtill [1868] obſerved in ſome country pariſhes, to go round the bounds and limits of the pariſh, on one of the three days before Holy Thurſday, or the Feaſt of

our Lord's Aſcenſion, when the miniſter, accompanied by his churchwardens and pariſhioners, were wont to deprecate the vengeance of God, beg a bleſſing on the fruits of the earth, and preſerve the rights and properties of the pariſh.

[This, as Armſtrong has pointed out in his "Hiſtory of Minorca,"[1] had its riſe probably in the Roman feſtival of Terminus, celebrated annually in February.]

"It is the cuſtom in many villages in the neighbourhood of Exeter to 'hail the Lamb,' upon Aſcenſion morn. That the figure of a lamb actually appears in the Eaſt upon this morning is the popular perſuaſion: and ſo deeply is it rooted, that it hath frequently reſiſted (even in intelligent minds) the force of the ſtrongeſt argument."[2]

The following ſuperſtition relating to this day is found in Scot's "Diſcovery of Witchcraft," 1584: "In ſome countries they run out of the doors in time of tempeſt, bleſſing themſelves with a cheeſe, whereupon was a croſs made with a rope's end upon Aſcenſion Day."—"Item, to hang an egg laid on Aſcenſion Day in the roof of the houſe, preſerveth the ſame from all hurts."[3]

Bourne cites Spelman[4] as deriving this cuſtom from the times of the Heathens, and that it is an imitation of the Feaſt called Terminalia, which was dedicated to the God Terminus, whom they conſidered as the guardian of fields and landmarks, and the keeper up of friendſhip and peace among men. The primitive cuſtom uſed by Chriſtians on this occaſion was, for the people to accompany the biſhop or ſome of the clergy into the fields, where Litanies were made, and the mercy of God implored, that he would avert the evils of plague and peſtilence, that he would ſend them good and ſeaſonable weather, and give them in due ſeaſon the fruits of the earth.

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[1] 8vo. 1752, p. 5.

[2] "Gent. Mag." for 1787, p. 718.

[3] The ſame writer mentions the celebrated ſuperſtition on this day, which is [ſaid to date from 1177, A.D. See more upon this part of the ſubject in my "Hiſtory of the Venetian Republic," vol. i. ch. 8.]

[4] Gloſs. *v.* "Perambulatio."

In Lyſons' "Environs," vol. i. p. 309, among his curious extracts from the Churchwardens' Accounts at Lambeth, I find the following relative to our preſent ſubject:

	£	*s.*	*d.*
"1516. Paid for dyinge of *buckram* for the *Lett'y* clothes .	o	o	8
—— For paynting the *Lett'ny* clothes	o	o	8
—— For lynynge of the *Lett'ny* clothes	o	o	4

probably for the proceſſions in which they chaunted the Litany on Rogation Day."

A writer in the "Gentleman's Magazine" for Auguſt 1790, p. 719, under the ſignature of Riponienſis, tells us: "Some time in the Spring, I think the day before Holy Thurſday, all the clergy, attended by the ſinging men and boys of the choir, perambulate the town in their canonicals, *ſinging Hymns;* and the blue-coat Charity boys follow, ſinging, with green boughs in their hands." In London, theſe parochial proceſſions are ſtill kept up on Holy Thurſday.

"Many of the older inhabitants [of Wolverhampton] can well remember, [remarks Shaw,] when the ſacriſt, reſident prebendaries, and members of the choir, aſſembled at Morning Prayers on Monday and Tueſday in Rogation Week, with the charity children, bearing long poles clothed with all kinds of flowers then in ſeaſon, and which were afterwards carried through the ſtreets of the town with much ſolemnity, the clergy, ſinging men and boys, dreſſed in their ſacred veſtments, cloſing the proceſſion, and chanting in a grave and appropriate melody, the Canticle, Benedicite, Omnia Opera, &c."[1]

"This ceremony, innocent at leaſt, and not illaudable in itſelf, was of high antiquity, having probably its origin in the Roman offerings of the Primitiæ, from which (after being rendered conformable to our purer worſhip) it was adopted by the firſt Chriſtians, and handed down, through a ſucceſſion of ages, to modern times. The idea was, no doubt, that of returning thanks to God, by whoſe goodneſs the face of nature was renovated, and freſh means provided for the ſuſtenance and comfort of his creatures. It was diſcontinued about 1765."

"The boundaries of the townſhip and pariſh of Wolverhampton are in many points marked out by what are called *Goſpel Trees*, from the cuſtom of having the Goſpel read under or near them by the clergyman attending the parochial perambulations. Thoſe near the town were viſited for the ſame purpoſe by the *Proceſſioners* before mentioned, and are ſtill preſerved with the ſtricteſt care and attention."

Herrick ſings:

"———————— Deareſt, bury me
Under that Holy-Oke, or *Goſpel Tree;*
Where (though thou ſee'ſt not) thou may'ſt think upon
Me, *when thou yeerly go'ſt Proceſſion.*"

It appears from Kethe's Sermon at Blandford Forum, 1570, p. 20, that in Rogation Week the Catholicks had their "Goſpelles at ſuperſtitious CROSSES, *deck'd like idols.*"[2]

Plott[2] tells us that at Stanlake, in Oxfordſhire, the miniſter of the pariſh, in his Proceſſion in Rogation Week, *reads the Goſpel at a barrel's head, in the cellar of the Chequer Inn*, in that town, where ſome ſay there was formerly an hermitage, others that there was anciently *a Croſs*, at which they read a Goſpel in former times; over which the houſe, and particularly the cellar, being built, they are forced to continue the cuſtom in manner as above.[3]

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[1] Shaw's "Staffordſhire," vol. ii. part i. p. 165.

[2] "Hiſt. of Oxfordſhire," p. 203.

[3] Aubanus tells us, that in Franconia, in his time, the following rites were uſed on this occaſion, ſome of which are ſtill retained at Oxford, and in London, and probably in many other places.

At Oxford, at this time, the little Croſſes cut in the ſtones of buildings, to denote the diviſion of the pariſhes, are whitened with chalk. Great numbers of boys, with peeled willow rods in their hands, accompany the miniſter in the Proceſſion.

In one of [the "Merie Tales of Skelton," perhaps the work of Doctor Andrew Borde, and firſt compoſed about 1550, if not earlier, the writer makes Skelton ſay] to a cobler, "Neybour, you be a tall man, and in the kynges warres you muſt bere a

The Litanies or Rogations then uſed gave the name of Rogation Week[1] to this time. They occur as early as the 550th year of the Chriſtian era, when they were firſt obſerved by Mamertius Biſhop of Vienna, on account of the frequent earthquakes that happened, and the incurſions of wild beaſts, which laid in ruins and depopulated the City.[2]

[It appears from a homily inſerted in the "Epiſtles and Goſpelles," juſt cited in a note, that the old cuſtom had, in Henry VIIIth's time, grown into conſiderable abuſe.] The preacher complains: "Alacke, for pitie! theſe ſolemne and accuſtomable proceſſions and ſupplications be nowe growen into a right foule and deteſtable abuſe, ſo that the mooſt parte of men and women do come forth rather to ſet out and ſhew themſelves, and to paſſe the time with vayne and unprofitable tales and mery fables, than to make generall ſupplications and prayers to God, for theyr lackes and neceſſities. I wyll not ſpeake of the rage and furour of theſe uplandyſh proceſſions and *gangynges about*, which be ſpent in ryotyng and in belychere. Furthermore, the *Banners* and *Badges of the Croſſe* be ſo unreverently handled and abuſed, that it is merveyle God deſtroye us not in one daye. In theſe Rogation Days, if it is to be aſked of God, and prayed for, that God of his goodnes wyll defende and ſave the corne in the felde, and that he wyll vouchſave to pourge the ayer. For this cauſe be certaine Goſpels red in the wide felde amonges the corne and graſſe, that by the vertue and operation of Gods word, the power of the wicked ſpirites, which kepe in the air and infecte the ſame (whence come peſtilences and the other kyndes of diſeaſes and ſykneſſes), may be layde downe, and the aier made pure and cleane, to th' intent the corne may remaine unharmed, and not infected of the ſayd hurteful ſpirites, but ſerve us for our uſe and bodely ſuſtenaunce."

Blount tells us that Rogation Week (Saxon, Lanȝ ðaȝaꝛ, *i. e.* days of perambulation,) is always the next but one before Whitſunday; and ſo called, becauſe on Monday, Tueſday, and Wedneſday of that week, Rogations and Litanies were uſed; and faſting, or, at leaſt, abſtinence, then enjoined by the Church to all perſons, not only for a devout preparative

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ſtandard: a Standerd, ſaid the cobler, what a thing is that? Skelton ſaide, it is *a great Banner, ſuch a one as thou dooeſt uſe to beare in Rogacyon Weeke.*"

In Bridges' "Hiſtory of Northamptonſhire" are recorded various inſtances of having Proceſſions on Croſs Monday.

Pennant, in his "Tour from Cheſter to London," p. 30, tells us, that "on Aſcenſion Day, the old inhabitants of Nantwich piouſly ſang a hymn of thankſgiving for the bleſſing of the Brine. A very ancient Pit, called the Old Brine, was alſo held in great veneration, and till within theſe few years was annually, on that Feſtival, bedecked with boughs, flowers, and garlands, and was encircled by a jovial band of young people, celebrating the day with ſong and dance."

[1] See "The Epiſtles and Goſpelles," printed by Richard Bankes [*circa* 1535], fol. 32.

In Michael Wodde's "Dialogue," 1554, ſignat. D 8, we read: "What ſay ye to proceſſion in Gang-daies, when Sir John ſaith a Goſpel to our corne feldes. (*Oliver.*) As for your Latine Goſpels read to the corne, I am ſure the corne underſtandeth as much as you, and therefore hath as much profit by them as ye have, that is to ſai, none at al."

[2] "Walifred Stral," c. 28, de Rep. Eccles.

to the feaſt of Chriſt's glorious Aſcenſion, and the deſcent of the Holy Ghoſt ſhortly after, but alſo to requeſt and ſupplicate the bleſſing of God upon the fruits of the earth. And, in this reſpect, the ſolemnization of matrimony is forbidden, from the firſt day of the ſaid week till Trinity Sunday. The Dutch call it *Cruys-week*, Croſs-week, and it is ſo called in ſome parts of England, becauſe of old, (as ſtill among the Roman Catholicks,) when the Prieſts went in proceſſion this week, the Croſs was carried before them. In the Inns of Court, he adds, it is called Graſs-week, becauſe the commons of that week conſiſt much of ſalads, hard eggs, and green ſauce upon ſome of the days. The feaſts of the old Romans, called Robigalia and Ambarvalia (quod victima arva ambiret) did, in their heatheniſh way, ſomewhat reſemble theſe inſtitutions, and were kept in May, in honour of Robigus.

Johnſon the botaniſt[1] ſpeaking of the *Birch Tree*, ſays: "It ſerveth well to the decking up of houſes and banquetting-rooms, for places of pleaſure, and for beautifying of ſtreets in the *Croſſe* or *Gang Week*, and ſuch like."

Rogation Week, in the Northern parts of England, is ſtill called Gang Week, from *to gang*, which, in the North, ſignifies to go. Gang-þuca, alſo, occurs in the rubric to John, c. 17, in the Saxon Goſpels: and Gang-dagar are noticed in the Laws of Alfred, c. 6, and in thoſe of Athelſtan, c. 13.[2] Aſcenſion Day, emphatically termed *Holy Thurſday* with us, is deſignated in the ſame manner by King Alfred, On þone halgan þunres dæg. Gang-days are claſſed under certain "Idolatries maintained by the Church of England," in "The Cobler's Book."[3]

In the "Tryall of a Mans owne ſelfe," by Thomas Newton,[4] he inquires, under "Sinnes externall and outward," againſt the firſt Commandment, whether the pariſh clergyman "have patiently winked at, and quietly ſuffered, any rytes wherein hath been apparent ſuperſtition —as *gadding and raunging about with proceſſion.*" To *gadde in proceſſion* is among the cuſtoms cenſured by John Bale, in his "Declaration of Bonner's Articles," 1554, ſignat. D. 3.

By the "Canons of Cuthbert, Archbiſhop of Canterbury," made at Cloveſhoo, in the year 747, it was ordered that Litanies, that is, Rogations, ſhould be obſerved by the clergy and all the people, with great reverence, on the ſeventh of the Calends of May, according to the rites of the Church of Rome, which terms this the greater Litany, and alſo, according to the cuſtom of our forefathers, on the three days before the Aſcenſion of our Lord, with faſtings, &c.[5]

In the Injunctions alſo made in the reign of Queen Elizabeth,[6] it is

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[1] Edit. of Gerarde's "Herbal" (1633), p. 1478.

[2] Lambarde's "Archaionomia," ed. 1644, pp. 24, 49.

[3] Herbert's "Ames," 1687. See alſo Du Cange, "Gloſs" v. "Rogatio," and Ihre, "Gloſſar. Suio-Goth" v. "Gangdayar."

[4] 1602, 12mo. vl. p. 47.

[5] "Concil. Cloveſhoviæ ſub Cuthberto Arch. Cant." An. 747, cap. 16; "Conc. Brit." p. 249. Spelman, "Gloſs." p. 369, *v.* "*Litania.*"

[6] Injunct. 19 Eliz. By "Advertiſements partly for due Order in the publique Adminiſtration of Common Prayers, &c. the 25th day of January (7 Eliz.) ſignat.

ordered "that the Curate, at certain and convenient places, ſhall admoniſh the people to give thanks to God, in the beholding of God's benefits, for the increaſe and abundance of his fruits, ſaying the 103d Pſalm, &c. At which time the miniſter ſhall inculcate theſe, or ſuch ſentences,—'Curſed be he which tranſlateth the bounds and doles of his neighbours,' or ſuch orders of prayers as ſhall be hereafter."

In Herbert's "Country Parſon," 1652, p. 157, we are told: "The Countrey Parſon is a lover of old cuſtoms, if they be good and harmleſſe. Particularly, he loves *Proceſſion*, and maintains it, becauſe there are contained therein four manifeſt advantages. Firſt, a bleſſing of God for the fruits of the field. 2. Juſtice in the preſervation of bounds. 3. Charitie in loving, walking, and neighbourly accompanying one

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B 1. it was directed, '*that, in the Rogation Daies of Proceſſion, they ſinge or ſaye in Engliſhe the two Pſalmes beginnyng* 'Benedic Anima mea,' &c. *withe the Letanye & ſuffrages* thereunto, *withe one homelye of thankeſgevyng to God*, alreadie deviſed and divided into foure partes, without addition of any ſuperſtitious ceremonyes heretofore uſed.'"

"Doth your Miniſter or Curate, in Rogation Dayes, go in Perambulation about your Pariſh, ſaying and uſing the Pſalms and Suffrages by Law appointed, as viz. Pſalm 103 and 104, the Letany and Suffrages, together with the Homily, ſet out for that end and purpoſe? Doth he admoniſh the people to give thanks to God, if they ſee any likely hopes of plenty, and to call upon him for his mercy, if there be any fear of ſcarcity: and do you, the Churchwardens, aſſiſt him in it?"—*Articles of Enquiry within the Archdeaconry of Middleſex*, 1662.

In ſimilar "Articles for the Archdeaconry of Northumberland," 1662, the following occurs: "Doth your Parſon or Vicar obſerve the three Rogation Dayes?"

In others for the Dioceſe of Chicheſter, 1637, is the ſubſequent: "Doth your Miniſter yeerely in Rogation Weeke, for the knowing and diſtinguiſhing of the bounds of pariſhes, and for obtaining God's bleſſing upon the fruites of the ground, walke the Perambulation, and ſay, or ſing, in Engliſh, the Goſpells, Epiſtles, Letanie, and other devout Prayers; together with the 103d and 104th Pſalmes?"

"It was cuſtomary," ſays Hawkins ("Hiſt. of Muſic," vol. ii. p. 112), "at the commencement of the Proceſſion, to diſtribute to each a willow wand, and at the end thereof a handful of *points*, which were looked on by them as honorary rewards, long after they ceaſed to be uſeful, and were called TAGS."

In the Churchwardens' Accounts of St. Margaret's Weſtminſter, under various years, are ſeveral entries of moneys paid on account of ſpiced bread, wine, ale, beer, fiſh, &c. for the Aſcenſion Eve ceremony, including the Perambulation. The following is curious:

"1556.

"Item, paid for bread, wine, ale, and beer, upon the Aſcenſion-Even and Day, againſt my Lord Abbott and his Covent cam in Proceſſion, and for ſtrewing herbs the ſamme day, 7*s.* 1*d.*"

Lyſons, in his "Environs," has quoted other entries from the Churchwardens' Accounts of St. Mary at Hill, London, under 1682:

	£	*s.*	*d.*
"For fruit on Perambulation Day	1	0	0
For points for two yeres	2	10	0"

The following extracts are from the Churchwardens' Books of Chelſea:

"1670.	Spent at the Perambulation Dinner	3	10	0
	Given to the boys that were whipt	0	4	0
	Paid for poynts for the boys . . .	0	2	0"

another, with reconciling of differences at that time, if there be any. 4. Mercie, in relieving the poor by a liberal diſtribution and largeſs, which at that time is or ought to be uſed. Wherefore he exacts of all to be preſent at the Perambulation, and thoſe that withdraw and ſever themſelves from it he miſlikes, and reproves as uncharitable and unneighbourly; and, if they will not reforme, preſents them."

What is related on this head in the life of Richard Hooker, is extremely intereſting:[1] "He would by no means omit the cuſtomary time of Proceſſion, perſuading all, both rich and poor, if they deſired the preſervation of love and their pariſh rights and liberties, to accompany him in his Perambulation: and moſt did ſo: in which Perambulation he would uſually expreſs more pleaſant diſcourſe than at other times, and would then always drop ſome loving and facetious obſervations, to be remembered againſt the next year, eſpecially by the boys and young people: ſtill inclining them, and all his preſent pariſhioners, to meekneſs, and mutual kindneſſes and love; becauſe love thinks not evil, but covers a multitude of infirmities."

It appears from an Order of the Common Council of Newcaſtle upon Tyne, dated 15th May, 1657, that the ſcholars of the public grammar ſchool there, and other ſchools in the town, were invited to attend the magiſtrates when they perambulated the boundaries of the town.

On Aſcenſion Day, the Magiſtrates, River Jury, &c. of the Corporation of the above town, according to an ancient cuſtom, make their annual proceſſion by water in their barges, viſiting the bounds of their juriſdiction on the river, to prevent encroachments. Chearful libations are offered on the occaſion to the Genius of our wealthy Flood, which Milton calls the "coaly Tyne:"

> "The ſable ſtores on whoſe majeſtic ſtrand
> More tribute yield than Tagus' golden ſand."

In the Painted Hall at Greenwich Hoſpital, the Genius of the Tyne is repreſented pouring forth his coal in great abundance. There is the Severn with her lampreys, and the Humber with his pigs of lead, which, with the Thames and Tyne, compoſe the four great rivers of England.

Heath, in his "Hiſtory of the Scilly Iſlands,"[2] tells us: "At Exeter, in Devon, the boys have an annual cuſtom of damming-up the channel in the ſtreets, at going the bounds of the ſeveral pariſhes in the city, and of ſplaſhing the water upon people paſſing by." "Neighbours as well as ſtrangers are forced to compound hoſtilities, by giving the boys of each pariſh money to paſs without ducking: each pariſh aſſerting its prerogative, in this reſpect."

Haſted ſays:[3] "There is an odd cuſtom uſed in theſe parts, about Keſton and Wickham, in Rogation Week; at which time a number

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[1] See Zouch's edit. of Walton's "Lives," 8vo. York, 1807, p. 239.
[2] 8vo. 1750, p. 128.
[3] "Hiſt. of Kent," folio edit. vol. i. p. 109.

of young men meet together for the purpoſe, and with a moſt hideous noiſe, run into the orchards, and, incircling each tree, pronounce theſe words:

> "Stand faſt root; bear well top;
> God ſend us a youling ſop,
> Every twig apple big,
> Every bough apple enow."

For which incantation the confuſed rabble expect a gratuity in money, or drink, which is no leſs welcome; but if they are diſappointed of both, they with great ſolemnity anathematize the owners and trees with altogether as inſignificant a curſe.

"It ſeems highly probable that this cuſtom has ariſen from the ancient one of Perambulation among the Heathens, when they made prayers to the Gods for the uſe and bleſſing of the fruits coming up, with thankſgiving for thoſe of the preceding year; and as the Heathens ſupplicated Eolus, God of the Winds, for his favourable blaſts, ſo in this cuſtom they ſtill retain his name with a very ſmall variation; this ceremony is called *Youling*, and the word is often uſed in their invocations."

The word Parochia, or Pariſh, anciently ſignified what we now call the Dioceſe of a Biſhop. In the early ages of the Chriſtian Church, as kings founded cathedrals, ſo great men founded parochial churches, for the converſion of themſelves and their dependants: the bounds of the parochial diviſion being commonly the ſame with thoſe of the founder's juriſdiction. Some foundations of this kind were as early as the time of Juſtinian the Emperor. Before the reign of Edward the Confeſſor, the Parochial Diviſions in this kingdom were ſo far advanced, that every perſon might be traced to the Pariſh to which he belonged. This appears by the Canons publiſhed in the time of Edgar and Canute. The diſtinction of Pariſhes as they now ſtand appears to have been ſettled before the Norman Conqueſt. In "Domeſday Book" the Pariſhes agree very near to the modern diviſion.[1]

Camden tells us that this kingdom was firſt divided into Pariſhes by Honorius, Archbiſhop of Canterbury, A.D. 636, and counts two thouſand nine hundred and eighty-four Pariſhes.

The Lateran Council made ſome ſuch diviſion as this. It compelled every man to pay Tithes to his Pariſh-prieſt. Men before that time payed them to whom they pleaſed; but, without being ſarcaſtical, one might obſerve, that ſince then it has happened that few, if they could be excuſed from doing it, would care to pay them at all.

[Googe in his verſion of "Naogeorgus," ſays:

> "Now comes *the day* wherein *they gad abrode, with Croſſe in hande, To boundes of every field,* and round about their neighbours lande."

And he inſinuates that they ſometimes ate and drank ſo plentifully that they forgot the great buſineſs of the day, and left the croſs behind them.

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[1] Collier's "Eccles. Hiſt." vol. i. p. 231.

Aſcenſion Day is thus deſcribed:

"Then comes the day when Chriſt aſcended to his fathers ſeate,
Which day they alſo celebrate, with ſtore of drinke and meate.
Then every man ſome birde muſt eate, I know not to what ende,
And after dinner all to Church they come, and their attende.
The blocke that on the aultar ſtill till then was ſeene to ſtande,
Is drawne vp hie aboue the roofe, by ropes, and force of hande:
The Prieſtes about it rounde do ſtand, and chaunt it to the ſkie,
For all theſe mens religion great in ſinging moſt doth lie.
Then out of hande the dreadfull ſhape of Sathan downe they throw,
Oft times, with fire burning bright, and daſht aſunder tho,
The boyes with greedie eyes do watch, and on him ſtraight they fall
And beate him ſore with rods, and breake him into peeces ſmall.
This done, the wafers downe doe caſt, and ſinging Cakes the while,
With Papers rounde amongſt them put, the children to beguile.
With laughter great are all things done: and from the beames they let
Great ſtreames of water downe to fall, on whom they meane to wet.
And thus this ſolemne holiday, and hye renowmed feaſt,
And all their whole deuotion here is ended with a ieaſt."[1]

[The practice, which prevailed at one time at Wenlock in Shropſhire, of going in proceſſion to the extreme limits of the franchiſe, with a man who was dreſſed in a groteſque faſhion, and was called a Bailiff, and all the other incidents of municipal pomp, ſeems to have been allied to theſe Perambulations in Rogation Week. The members of the proceſſion, conſiſting of men and boys, were mounted and armed with wooden ſwords, which they wore on the right ſide; they called at all the private houſes on the way, and demanded refreſhment. On their return, they proceeded to the Guildhall, where the town clerk read aloud a parody upon a charter, in which were theſe lines:

"We go from Bickbury, and Badger, to Stoke on the Clee,
To Monkhopton, Round Acton, and ſo return we."

This cuſtom of Perambulation is alſo obſerved in many manors. Every year, a party, who are more uſually on horſeback than a-foot, proceed round the property, *beating the bounds;* the croſſes or other marks indicative of the limits of the eſtate, are, where it has become neceſſary, unturfed or unearthed for the occaſion; and at each halt-

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[1] The following cuſtoms, though not ſtrictly applicable to Parochial Perambulations, can properly find a place no where but in this Section.

"Shaftſbury is pleaſantly ſituated on a hill, but has no water, except what the inhabitants fetch at a quarter of a mile's diſtance from the manour of Gillingham, to the lord of which they pay a yearly ceremony of acknowledgement, on the Monday before Holy Thurſday. They dreſs up a garland very richly, calling it the Prize Beſom, and carry it to the Manour-houſe, attended by a calf's-head and a pair of gloves, which are preſented to the lord. This done, the Prize Beſom is returned again with the ſame pomp, and taken to pieces; juſt like a milk-maid's garland on May Day, being made up of all the plate that can be got together among the houſekeepers."—*Dodſley's Travels of Tom Thumb*, p. 16.

In the "Statiſtical Account of Scotland," vol. xv. p. 45, Pariſh of Lanark, we read of "the riding of the Marches, which is done annually upon the day after Whitſunday Fair by the Magiſtrates and Burgeſſes, called here the *Landſmark* or

ing point, one of the viſitants is bumped ſmartly againſt the boundary-ſtone, or placed head downwards againſt it, or made to undergo any penalty of the kind, which occurs at the moment, under the facetious pretext of impreſſing the exact poſition on his mind. The man who is moſt nimble, or has the beſt horſe, ſtands the beſt chance of eſcape; but as a rule everybody gets his ſhare. A gentleman now living aſſured the preſent writer, that he well remembered returning black and blue from ſuch an expedition; in his caſe two or three ſharp ſtrokes with a riding whip acroſs the ſhoulders had been adminiſtered to guard againſt forgetfulneſs. On the ſame occaſion (ſome five and twenty years ago, the clergyman of the pariſh, whoſe brother was afterwards a biſhop, was taken off his horſe, and literally laid upright on his hat; but no other violence was offered, out of reſpect to his cloth.

The ſmock race, run by young girls in their chemiſes only, was formerly uſual on Aſcenſion Day in the North of England. The prize was a fine Holland ſmock or chemiſe. The ſport, not a very delicate one, is deſcribed in the "Poetical Miſcellanies," publiſhed by Steele, 1714.

Aubrey, who wrote about 1670, ſays in his "Remains of Gentiliſm and Judaiſm:" "the fellows of New College have, time out of mind, every Holy Thurſday, betwixt the hours of eight and nine, gonne to the hoſpitall called Bart'lemews neer Oxford, when they retire into the chapell, and certaine prayers are read, and an antheme ſung: from thence they goe to the upper end of the grove adjoyning to the chapell (the way being beforehand ſtrewed with flowers by the poor people of the hoſpitall), they place themſelves round about the well there, where they warble forth melodiouſly a ſong of three, four, or five parts; which being performed, they refreſh themſelves with a morning's draught there, and retire to Oxford before ſermon."]

Langemark Day, from the Saxon *langemark*. It is evidently of Saxon origin, and probably eſtabliſhed here in the reign of, or ſometime poſterior to Malcolm I."

My ſervant B. Jelkes, who lived ſeveral years at Eveſham in Worceſterſhire, informed me of an ancient cuſtom in that place for the maſter-gardeners to give their work-people a treat of baked peas, both white and grey (and pork), every year on Holy Thurſday. J. B.

May Day Customs.

——— "If thou lov'ſt me then,
Steal forth thy father's houſe to-morrow night;
And in the wood, a league without the town,
Where I did meet thee once with Helena,
To do obſervance to a morn of MAY,
There will I ſtay for thee."

Mids. N. Dream, act i. ſc. 1.

["And though our May-lord at the feaſt,
Seem'd very trimly clad,
In cloth by his owne mother dreſt,
Yet comes not neere this lad."

The Shepheards Pipe, 1614.]

"*On May Morning.*

"Now the bright morning ſtar, day's harbinger,
Comes dancing from the Eaſt, and leads with her
The flow'ry May, who from her green lap throws
The yellow Cowſlip and the pale Primroſe.
Hail bounteous May! that doſt inſpire
Mirth and youth and warm deſire;
Woods and groves are of thy dreſſing,
Hill and dale doth boaſt thy bleſſing.
Thus we ſalute thee with *our early Song*,
And welcome thee, and wiſh thee long."—MILTON.

[MAY is generally held to be derived from *Maia*, the mother of Mercury, to whom the Romans offered ſacrifices on this day. But perhaps there is an intermixture in the ceremonies obſerved at this ſeaſon of the ancient homage paid to Maia and to Flora, the latter the goddeſs of vernal productiveneſs.]

Tollet, in the deſcription of his painted window [firſt inſerted in Steevens' Shakeſpeare] 1778, ſays: "Better judges may decide that the inſtitution of this feſtival originated from the Roman Floralia, or from the Celtic La Beltine [Bal-tein] while I conceive it derived to us from our Gothic anceſtors." Olaus Magnus[1] ſays: "That after their long winter, from the beginning of October to the end of April, the Northern nations have a cuſtom to welcome the returning ſplendour of the ſun with dancing, and mutually to feaſt each other, rejoicing that a better ſeaſon for fiſhing and hunting was approached." In honour of May Day the Goths and Southern Swedes had a mock battle between Summer and Winter, which ceremony is retained in the Iſle of Man, where the Danes and Norwegians had been for a long time maſters.

Borlaſe, in his Account of Cornwall, has this obſervation:

[1] "De Gentibus Septentrionalibus," lib. xv. c. 8.

"This uſage is nothing more than a gratulation of the Spring;" and every houſe exhibited a proper ſignal of its approach, "to teſtify their univerſal joy at the revival of vegetation. An ancient cuſtom ſtill retained by the Corniſh is that of decking their doors and porches on the firſt day of May with green boughs of ſycamore and hawthorn, and of planting trees, or rather ſtumps of trees, before their houſes."

Stubbes, in his "Anatomy of Abuſes,"[1] 1583, tells us that, "Againſt Maie—every pariſhe, towne, and village, aſſemble themſelves together, bothe men, women, and children, olde and yong, even all indifferently: and either goyng all together, or deuidyng themſelves into companies, they goe ſome to the woodes and groves, ſome to the hilles and mountaines, ſome to one place, ſome to another, where they ſpende all the night in paſtymes, and in the mornyng they returne, bringing with them birch, bowes, and braunches of trees, to deck their aſſemblies withall."—"I have heard it credibly reported," he adds, "(and that *viva voce*) by men of great gravitie, credite, and reputation, that of fourtie, three ſcore, or a hundred maides goyng to the woode ouer night, there have ſcarcely the thirde parte of them returned home againe undefiled."

It was anciently the cuſtom for all ranks of people to go out a-Maying early on the firſt of May. Bourne[2] tells us that, in his time, in the villages in the North of England, the juvenile part of both ſexes were wont to riſe a little after midnight on the morning of that day, and walk to ſome neighbouring wood, accompanied with muſic and the blowing of horns,[3] where they broke down branches from the trees and adorned them with noſegays and crowns of flowers. This done, they returned homewards with their booty, about the time of ſunriſe, and made their doors and windows triumph in the flowery ſpoil.[4]

There was a time when this cuſtom was obſerved by noble and royal perſonages, as well as the vulgar. Thus we read, in Chaucer's "Court of Love," that, early on May Day, "fourth goth al the

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[1] Edit. 1585, fol. 94.

[2] "Antiquit. Vulg." chap. xxv.

[3] Hearne, in his Preface to "Robert of Glouceſter," p. xviii., ſpeaking of the old cuſtom of drinking out of Horns, obſerves: "'Tis no wonder, therefore, that, upon *the Jollities on the firſt of May* formerly, the cuſtom of *blowing with*, and drinking in, HORNS ſo much prevailed, which, though it be now generally diſus'd, yet the cuſtom of blowing them *prevails at this ſeaſon, even to this day, at Oxford*, to remind people of the pleaſantneſs of that part of the year, which ought to create mirth and gayety, ſuch as is ſketch'd out in ſome old Books of Offices, ſuch as the 'Prymer of Saliſbury,' printed at Rouen, 1551, 8vo." [That the twofold uſe of the horn for drinking and blowing purpoſes is very ancient ſeems to be ſhown by the poem entitled "The Cokwolds Daunce" ("Remains of E. P. Poetry of Eng." i.)

I owe to Sir H. Ellis the information that Aubrey, in his "Remains of Gentiliſme and Judaiſme," MS. Lanſd. 226, fol. 5 b. ſays: "Memorandum, at Oxford the boys do blow *cows horns* and *hollow canes* all night; and on May Day the young maids of every pariſh carry about garlands of flowers, which afterwards they hang up in their churches."]

[4] In Herrick's "Heſperides" are ſeveral alluſions to cuſtoms on May Day.

Court, both moſt and leſt, to fetche the flouris freſh, and braunch, and blome."

"The Tower of Magdalen College, Oxford, erected by Cardinal Wolſey, when burſar of the College, A.D. 1492, contains a muſical peal of ten bells, and *on May Day the Choriſters aſſemble on the top to uſher in the Spring.*"[1] [Ellis ſays that Dr. Chandler, in his "Life of Biſhop Waynflete," aſſures us that Wolſey had no ſhare in the erection of the ſtructure: and that Mr. Chalmers, in his "Hiſtory of the Univerſity," refers the origin of the cuſtom to a maſs of requiem, which, before the Reformation, uſed to be annually performed on the top of the Tower, for the ſoul of Henry the Seventh. He ſays, "This was afterwards commuted for a few pieces of muſick, which are executed by the choriſters, and for which the Rectory of Slimbridge, in Glouceſterſhire, pays annually the ſum of £10."]

It is on record that King Henry VIII. and Queen Katherine partook of this diverſion:[2] and hiſtorians alſo mention that he, with his courtiers, in the beginning of his reign, roſe on May Day very early to

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[1] Poems by H. Rowe, vol. ii. p. 4, *note*.

[2] Stow, in his "Survay," 1603, p. 99, quotes from Hall an account of Henry the Eighth's riding a Maying from Greenwich to the high ground of Shooter's Hill, with Queen Katherine his wife, accompanied with many Lords and Ladies. He adds: "Of theſe Mayings we reade, in the raigne of Henry the Sixt, that the aldermen and ſhiriffes of London being, on May Day, at the Biſhop of London's wood, in the pariſh of Stebunheath, and having there a worſhipfull dinner for themſelves and other commers, Lydgate the Poet, that was a monke of Bery, ſent to them by a purſiuant a joyfull commendation of that ſeaſon, containing ſixteen ſtaves in meter roiall, beginning thus:

'Mightie Flora, Goddeſſe of freſh flowers,
Which clothed hath the ſoyle in luſtie greene,
Made buds ſpring, with her ſweete ſhowers,
By influence of the ſunne-ſhine.
To doe pleaſance of intent full cleane,
Vnto the States which now ſit here,
Hath Vere downe ſent her owne daughter deare.'"

See alſo Langley's "Abridgement of Polydore Vergile," fol. 102.

In an Account of Pariſh Expences in Coates's "Hiſt. of Reading," p. 216. A.D. 1504, we have: "It. payed for felling and bryngy'g home of the bow (bough) ſet in the M'cat-place, for ſettyng up of the ſame, mete and drink, viii^{d}."

"To Iſlington and Hogſdon runnes the ſtreame
Of giddie people, to eate cakes and creame.

"May is the merry moneth—on the firſt day, betimes in the morning, ſhall young fellowes and mayds be ſo enveloped with a miſt of wandring out of their wayes, that they ſhall fall into ditches one upon another. In the afternoone, if the ſkie cleare up, ſhall be a ſtinking ſtirre at pickehatch, with the ſolemne revels of morice-dancing, and the hobbie-horſe ſo neatly preſented, as if one of the maſters of the pariſh had playd it himſelfe. Againſt this high-day, likewiſe, ſhall be ſuch preparations for merry meetings, that divers durty ſluts ſhall beſtow more in ſtuffe, lace, and making up of a gowne and a peticote, then their two yeares wages come to, beſides the benefits of candles' ends and kitchen ſtuffe."—*Vox Graculi*, 1623.

In Braithwaite's "Whimzies," 1631, p. 132, ſpeaking of a Ruffian, the author ſays: "His ſoveraignty is ſhowne higheſt at *May-games*, Wakes, Summerings, and Ruſh-bearings."

fetch May, or green boughs, and they went, with their bows and arrows, ſhooting to the wood. Shakeſpeare ſays, it was impoſſible to make the people ſleep on May Morning ;[1] and that they roſe early to obſerve the rite of May.[2]

[On May Day, 1559, a company of people gathered at Weſtminſter, in boats oppoſite the palace, and began throwing eggs and oranges at each other, and ſome ſet fire to ſquibs, one of which fell upon a barrel of gunpowder, and nearly cauſed the deaths of ſeveral perſons, but by good fortune only one was drowned.]

In the Roman Calendar I find the following obſervation on the 30th of April :

"The boys go out Maying."

This receives illuſtration from the "Status Scholæ Etonenſis," 1560, wherein it is ſtated that, on the day of St. Philip and St. James, if it be fair weather, and the Maſter grants leave, thoſe boys who chooſe it may riſe at four o'clock to gather May branches, if they can do it without wetting their feet: and that on that day they adorn the windows of the bed-chamber with green leaves, and the houſes are perfumed with fragrant herbs.

The Court of James I., and the populace, long preſerved the obſervance of the day, as Spelman remarked.[3]

Miſſon[4] ſays :—"On the firſt of May, and the five and ſix days following, all the pretty young country girls that ſerve the town with milk, dreſs themſelves up very neatly, and borrow abundance of ſilver plate, whereof they make a pyramid, which they adorn with ribbands and flowers, and carry upon their heads, inſtead of their common milk-pails. In this equipage, accompanied by ſome of their fellow milk-maids and a bagpipe or fiddle, they go from door to door, dancing before the houſes of their cuſtomers, in the midſt of boys and girls that follow them in troops, and every body gives them ſomething."

In the Dedication to "Col. Marten's Familiar Epiſtles to his Lady of Delight [? by E. Gayton]" 1663, we have the following alluſion to this cuſtom :

"What's a May-day-milking-pail without a garland and a fiddle ?"

"The Mayings," ſays Strutt, "are in ſome ſort yet kept up by the milk-maids at London, who go about the ſtreets with their garlands and muſick, dancing: but this tracing is a very imperfect ſhadow of the original ſports; for May-poles were ſet up in the ſtreets, with various martial ſhows, Morris-dancing and other devices, with which, and revelling, and good chear, the day was paſſed away. At night they rejoiced, and lighted up their bonfires." [5]

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[1] "Henry VIII." act v. ſc. 3.

[2] "A Midſummer Night's Dream," act iv. ſc. i.

[3] Gloſſary, v. "Maiuma."

[4] "Travels in England," Ozell's tranſl. p. 307.

[5] "Manners and Cuſtoms," vol. ii. p. 99. "To be delivered from witches, they hang in their entries (among other things) hay-thorn, otherwiſe white-thorn, gathered on May Day."—*Scott's Diſcoverie of Witchcraft*, 1584. Compare the 4th Paſtoral of Gay's "Shepherd's Week."

In the "Morning Poſt," Monday, May 2nd, 1791, it was mentioned, "that yeſterday, being the firſt of May, according to annual and ſuperſtitious cuſtom, a number of perſons went into the fields and bathed their faces with the dew on the graſs, under the idea that it would render them beautiful." I remember, too, that in walking that ſame morning between Hounſlow and Brentford, I was met by two diſtinct parties of girls with garlands of flowers, who begged money of me, ſaying, "Pray, Sir, remember the Garland."

I have more than once been diſturbed early on May morning at Newcaſtle-upon-Tyne, by the noiſe of a ſong, which a woman ſung about the ſtreets who had ſeveral garlands in her hands, and which, if I miſtook not, ſhe ſold to any that were ſuperſtitious enough to buy them. It is homely and low, but it muſt be remembered that our Treatiſe is not on the ſublime:

> "Riſe up, maidens! fy for ſhame!
> For I've been four lang miles from hame:
> I've been gathering my garlands gay:
> Riſe up, fair maids, and take in your May."[1]

The young chimney-ſweepers, ſome of whom are fantaſtically dreſſed in girls' clothes, with a great profuſion of brick-duſt by way of paint, gilt paper, &c., making a noiſe with their ſhovels and bruſhes, are now the moſt ſtriking objects in the celebration of May Day in the ſtreets of London.

[Theſe May Cuſtoms are not yet [1868] quite forgotten in London and its vicinity.]

In "The Laws of the Market," 1677,[2] under "The Statutes of the Streets of this City againſt Noyſances," 29, I find the following: "No man ſhall go in the ſtreets by night or by day with bow bent, or arrows under his girdle, nor with ſword unſcabbar'd under pain of impriſonment; or with hand-gun, having therewith powder and match, except it be in a uſual *May-game* or *Sight*."

"To May Day ſports may be referred the ſingular bequeſt of Sir Dudley Diggs, knt.,[3] who by his laſt will, dated in 1638, left the ſum of 20*l.* to be paid yearly to two young men and two maids, who, on May 19th, yearly, ſhould *run a tye*, at *Old Wives Lees in Chilham*, and prevail; the money to be paid out of the profits of the land of

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[1] Here is no pleonaſm. It is ſimply, as the French have it, your *May*. In a Royal Houſehold Account, communicated by Craven Ord, Eſq., of the Exchequer, I find the following article: "July 7, 7 Hen. VII. Item, to the Maydens of Lambeth for a May, 10*ſh.*" So, among "Receipts and Diſburſements of the Canons of the Priory of St. Mary, in Huntingdon," in Mr. Nichols's "Illuſtrations of the Manners and Expences of Ancient Times in England," 4to. Lond. 1797, p. 294, we have: "Item, gyven to the Wyves of Herford to the makyng of there May, 12*d.*"

[In the North of England, they appear to have had a *May Goſling*, equivalent to the *April Fool*. A correſpondent of the "Gent. Mag." for April, 1791, ſays:—"A May Goſling, on the firſt of May, is made with as much eagerneſs, in the North of England, as an April Noddy, or Fool, on the firſt of April."]

[2] There is an edit. 1593.]

[3] Haſted's "Kent," folio ed. vol. ii. p. 787.

this part of the manor of Selgrave, which eſcheated to him after the death of Lady Clive. Theſe lands, being in three pieces, lie in the pariſhes of Preſton and Faverſham, and contain about forty acres, and all commonly called *the Running Lands.* Two young men and two young maids run at *Old Wives Lees* in Chilham, yearly, on May 1ſt, and the ſame number at Sheldwich Lees on the Monday following, by way of trial, and the two which prevail at each of thoſe places run for the 10*l.* at Old Wives Lees, as above mentioned, on May 19." A great concourſe of the neighbouring gentry and inhabitants conſtantly aſſemble there on this occaſion.

"There was, till of late years," ſays the ſame writer,[1] "a ſingular, though a very ancient cuſtom, kept up, of electing a Deputy to the Dumb Borſholder of *Chart*, as it was called, claiming liberty over fifteen houſes in the precinct of Pizein-well; every houſeholder of which was formerly obliged to pay the keeper of this Borſholder one penny yearly.

"This Dumb Borſholder was always firſt called at the Court-Leet holden for the hundred of Twyford, when its keeper, who was yearly appointed by that Court, held it up to his call, with a neckcloth or handkerchief put through the iron ring fixed at the top, and anſwered for it. This Borſholder of Chart, and the Court Leet, has been diſcontinued about fifty years: and the Borſholder, who is put in by the Quarter Seſſions for Watringbury, claims over the whole pariſh. This Dumb Borſholder is made of wood, about three feet and half an inch long, with an iron ring at the top, and four more by the ſides, near the bottom, where it has a ſquare iron ſpike fixed, four inches and a half long, to fix it in the ground, or, on occaſion, to break open doors, &c., which uſed to be done, without a warrant of any Juſtice, on ſuſpicion of goods having been unlawfully come by and concealed in any of theſe fifteen houſes.[2] It is not eaſy, at this diſtance of time, to aſcertain the origin of this dumb officer. Perhaps it might have been made uſe of as a badge or enſign by the office of the market here. The laſt perſon who acted as deputy to it, was one Thomas Clampard, a blackſmith, whoſe heirs have it now in their poſſeſſion."

At Cambridge they beg money for "the poor May Lady," a figure dreſſed groteſquely by the children. "The buſh of *Hawthorn*," obſerves a writer,[3] "or, as it is called, *May*, placed at the doors on this day, may point out the firſt fruits of the Spring, as this is one of the earlieſt trees which bloſſoms."]

Browne[4] thus deſcribes ſome of the May revellings:—

> "As I haue ſeene *the* LADY *of the* MAY
> *Set in an Arbour* (on a Holy-day)
> *Built by the May-pole*, where the iocund Swaines
> Dance with the Maidens to the Bagpipes ſtraines,
> When enuious Night commands them to be gone,

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[1] Haſted's "Kent," folio ed. vol. ii. p. 284.
[2] He ſubjoins an engraving of it.
[3] Audley's "Companion to the Almanack, &c." 1802, p. 21.
[4] "Brit. Paſt." 1625, lib. ii. p. 122.

Call for the merry youngſters one by one,
And for their well performance ſoone diſpoſes,
To this a Garland interwoue with Roſes;
To that, a carued Hooke or well-wrought Scrip;
Gracing another with her cherry lip:
To one her Garter, to another then
A Hand-kerchiefe caſt o're and o're agen:
And none returneth emptie that hath ſpent
His paines to fill their rurall meriment—"

[The deſignation of "Lady of May" conferred by the anonymous author of the "Juſtes of the Moneths of May and June," 1507, on the Princeſs Mary, as patroneſs of the Liſts, has, of courſe, no connection with the old Engliſh cuſtom here illuſtrated. But it ſhows that the title was ſufficiently popular at that time to tempt the author of the "Juſtes" to employ it for his own purpoſes.

I do not know to what particular revel-day Browne refers in the third ſong of his Firſt Book, where he ſpeaks of the ſhepherd, who wears the trophies of his manly ſkill or ſtrength:

"Piping he ſate, as merry as his looke,
And by him lay his Bottle and his Hooke.
His buſkins (edg'd with ſiluer) were of ſilke,
Which held a legge more white then mornings milk.
Thoſe Buſkins he had got and brought away
For dancing beſt vpon the Reuell day."

In Martin Parker's ballad of "The Milkmaids Life," there is a paſſage to the immediate purpoſe:—

"Upon the firſt of May,
With garlands freſh and gay,
With mirth and muſick ſweet,
For ſuch a ſeaſon meet,
They paſſe their time away—"

In parts of Huntingdonſhire, the poor people go "ſticking," or gathering ſticks for fuel in Warboy's Wood on May Day. This was done laſt year (1868), and will probably be done again next May.

The children at Iſlip, in Oxfordſhire, carry about their May garlands, ſinging:

"Good morning Miſſus and Maſter,
I wiſh you a happy day;
Pleaſe to ſmell my garland,
Becauſe it is the Firſt of May."

Theſe garlands are deſcribed by Robert Fletcher in his "Poems," 1656:—

"Heark, how Amyntas in melodious loud
Shrill raptures tunes his horn-pipe! whiles a crowd
Of ſnow-white milk-maids, crownd with garlands gay,
Trip it to the ſoft meaſures of his lay;
And fields with curds and cream like green-cheeſe lye;
This now or never is the Gallaxie.
If the facetious Gods ere taken were
With mortal beauties and diſguis'd, 'tis here.

See how they mix ſocieties, and toſſe
The tumbling ball into a willing loſſe,
That th' twining *Ladyes* on their necks might take
The doubled kiſſes which they firſt did ſtake."]

Hutchinſon[1] tells us, that "a ſyllabub is prepared for the *May Feaſt*, which is made of warm milk from the cow, ſweet cake and wine: and a kind of divination is practiſed, by *fiſhing with a ladle for a wedding ring*, which is dropped into it, for the purpoſe of prognoſticating who ſhall be firſt married."

Ireland, in his "Views of the Medway," ſpeaks of a ſingular cuſtom which uſed to be annually obſerved on May Day by the boys of Frindſbury,[2] and the neighbouring town of Stroud. "They met on Rocheſter Bridge, where a ſkirmiſh enſued between them. This combat probably derived its origin from a drubbing received by the monks of Rocheſter in the reign of Edward I. Theſe monks, on occaſion of a long drought, ſet out on a proceſſion for Frindſbury to pray for rain; but the day proving windy, they apprehended the lights would be blown out, the banners toſſed about, and their order much diſcompoſed. They, therefore, requeſted of the Maſter of Stroud Hoſpital leave to paſs through the orchard of his houſe, which he granted, without the permiſſion of his brethren; who, when they had heard what the Maſter had done, inſtantly hired a company of ribalds, armed with clubs and bats, who way-laid the poor monks in the orchard, and gave them a ſevere beating. The monks deſiſted from proceeding that way, but ſoon after found out a pious mode of revenge, by obliging the men of Frindſbury, with due humility, to come yearly on Whit Monday, with their clubs in proceſſion to Rocheſter, as a penance for their ſins. Hence probably came the by-word of Frindſbury clubs."[3]

In the "Life of Mrs. Pilkington,"[3] a cuſtom is alluded to, yet, I believe, not entirely obſolete. The writer ſays, "They took places in the waggon, and quitted London early on May morning; and it being the cuſtom in this month *for the paſſengers to give the waggoner at every inn a ribbon to adorn his team*, ſhe ſoon diſcovered the origin of the proverb, 'as fine as a horſe;' for, before they got to the end of their journey, the poor beaſts were almoſt blinded by the tawdry party-coloured flowing honours of their heads."

A writer in a periodical ſays:[4] "At Helſtone, a genteel and populous borough-town in Cornwall, it is cuſtomary to dedicate the *eighth* of May to revelry (feſtive mirth, not looſe jollity). It is called the Furry Day, ſuppoſed Flora's Day; not I imagine, as

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[1] "Hiſt. of Northumb." vol. ii. p. 14.

[2] Haſted's "Hiſtory of Kent," vol. i. p. 548, ſays: "The boys of Rocheſter and Stroud."

[3] "Gent. Mag." 1754, p. 354.

[4] For June, 1790. [See a copy of the "Furry Day Song" *infrà*. An account of the May Day carol ſung at Magdalen College Tower, may be found in Timbs' "Nooks and Corners of Engliſh Life," 1867, p. 238.]

many have thought, in remembrance of ſome feſtival inſtituted in honour of that goddeſs, but rather from the garlands commonly worn on that day. In the morning, very early, ſome troubleſome rogues go round the ſtreets with drums, or other noiſy inſtruments, diſturbing their ſober neighbours, and ſinging parts of a ſong, the whole of which nobody now recollects, and of which I know no more than that there is mention in it of 'the grey gooſe quill,' and of going to the green wood to bring home 'the Summer and the May-o.' And, accordingly, hawthorn flowering branches are worn in hats. The commonalty make it a general holiday; and if they find any perſon at work, make him ride on a pole, carried on men's ſhoulders, to the river, over which he is to leap in a wide place, if he can; if he cannot, he muſt leap in, for leap he muſt, or pay money. About 9 o'clock they appear before the ſchool, and demand holiday for the Latin boys, which is invariably granted; after which they collect money from houſe to houſe. About the middle of the day they collect together, to dance hand-in-hand round the ſtreets, to the ſound of the fiddle, playing a particular tune, which they continue to do till it is dark. This they call a 'Faddy.' In the afternoon, the gentility go to ſome farm-houſe in the neighbourhood, to drink tea, ſyllabub, &c. and return in a Morrice dance to the town, where they form a Faddy, and dance through the ſtreets till it is dark, claiming a right of going through any perſons houſe, in at one door, and out at the other. And here it formerly uſed to end, and the company of all kinds to diſperſe quietly to their ſeveral habitations; but latterly corruptions have in this as in other matters crept in by degrees. The ladies,—all elegantly dreſſed in white muſlins, are now conducted by their partners to the ball-room, where they continue their dance till ſupper time; after which they all faddy it out of the houſe, breaking off by degrees to their reſpective houſes. The mobility imitate their ſuperiors, and alſo adjourn to the ſeveral public houſes, where they continue their dance till midnight. It is, upon the whole, a very feſtive, jovial, and withall ſober, and I believe ſingular cuſtom."

[May Cuſtoms in Scotland.]

THE miniſter of Callander in Perthſhire, reported in 1794, as follows[1]:—"The people of this diſtrict have two cuſtoms, which are faſt wearing out, not only here, but all over the Highlands, and therefore ought to be taken notice of, while they remain. Upon the firſt day of May, which is called *Beltan* or *Bàl-tein*-day, all the boys in a townſhip or hamlet meet in the moors. They cut a table

[1] Sinclair's "Statiſt. Acc. of Scotland," vol. xi.

in the green ſod, of a round figure, by caſting a trench in the ground of ſuch circumference as to hold the whole company. They kindle a fire, and dreſs a repaſt of eggs and milk in the conſiſtence of a cuſtard. They knead a cake of oatmeal, which is toaſted at the embers againſt a ſtone. After the cuſtard is eaten up, they divide the cake into ſo many portions, as ſimilar as poſſible to one another in ſize and ſhape, as there are perſons in the company. They daub one of theſe portions all over with charcoal, until it be perfectly black. They put all the bits of the cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the laſt bit. Whoever draws the black bit is the devoted perſon, who is to be ſacrificed to *Baal*,[1] whoſe favour they mean to implore, in rendering the year productive of the ſuſtenance of man and beaſt. There is little doubt of theſe inhuman ſacrifices having been once offered in this country as well as in the Eaſt, although they now paſs from the act of ſacrificing, and only compel the *devoted* perſon to leap three times through the flames; with which the ceremonies of this feſtival are cloſed." The other cuſtom, ſuppoſed to have a ſimilar myſtical alluſion, will be found under "Allhallow Even." [Of the *ſo-called* worſhip of Baal on Midſummer Eve, an account will be given in its proper place. This Scotiſh practice is doubtleſs connected intimately with it, and ſprang from the ſame root or ſource.]

The Miniſter of Logierait, in Perthſhire, ſays:[2] "On the firſt of May, O.S. a feſtival called *Beltan* is annually held here. It is chiefly celebrated by the Cowherds, who aſſemble by ſcores in the fields to dreſs a dinner for themſelves, of boiled milk and eggs. Theſe diſhes they eat with a ſort of cakes baked for the occaſion, and having ſmall lumps, in the form of nipples, raiſed all over the ſurface. The cake might, perhaps, be an offering to ſome Deity in the days of Druidiſm."

Pennant's[3] account of this rural ſacrifice is more minute. He tells us that, on the firſt of May, in the Highlands of Scotland, the Herdſmen of every village hold their *Bel-tein*. "They cut a ſquare trench in the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dreſs a large caudle of eggs, butter, oatmeal, and milk, and bring, beſides the ingredients of the caudle, plenty of beer and whiſky: for each of the company muſt contribute ſomething. The rites begin with ſpilling ſome of the caudle on the ground, by way of libation: on that, every one takes a cake of oat-

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[1] "That the Caledonians paid a ſuperſtitious reſpect to the ſun, as was the practice among many other nations, is evident, not only by the ſacrifice at Baltein, but upon many other occaſions. When a Highlander goes to bathe, or to drink waters out of a conſecrated fountain, he muſt always approach by going round the place *from Eaſt to Weſt on the South ſide*, in imitation of the apparent diurnal motion of the ſun. This is called in Gaelic going round the right, or the lucky way. The oppoſite courſe is the wrong, or the unlucky way. And if a perſon's meat or drink were to affect the wind-pipe, or come againſt his breath, they inſtantly cry out *deiſheal!* which is an ejaculation, praying that it may go by the right way."

[2] Sinclair's "Statiſt. Acc. of Scotland," vol. v. p. 84.

[3] "Tour in Scotland," 1771, p. 90.

meal, upon which are raiſed nine ſquare knobs, each dedicated to ſome particular being, the ſuppoſed preſerver of their flocks and herds, or to ſome particular animal, the real deſtroyer of them. Each perſon then turns his face to the fire, breaks off a knob, and, flinging it over his ſhoulders, ſays:—'*This I give to thee, preſerve thou my horſes;*' '*This to thee, preſerve thou my ſheep;*' and ſo on. After that, they uſe the ſame ceremony to the noxious animals. '*This I give to thee, O fox! ſpare thou my lambs;*' '*this to thee, O hooded crow;*' '*this to thee, eagle!*' When the ceremony is over, they dine on the caudle; and, after the feaſt is finiſhed, what is left is hid by two perſons deputed for that purpoſe; but on the next Sunday they re-aſſemble, and finiſh the reliques of the firſt entertainment."

I found the following note in "The Muſes' Threnodie," [by Henry Adamſon, 1638, repr.] 1774: "We read of a cave called 'The Dragon Hole,' in a ſteep rock on the face of Kinnoul Hill, of very difficult and dangerous acceſs. On the firſt day of May, during the era of Popery, a great concourſe of people aſſembled at that place to celebrate ſuperſtitious games, now, "adds the writer," unknown to us, which the Reformers prohibited under heavy cenſures and ſevere penalties, of which we are informed from the ancient records of the Kirk Seſſion of Perth."[1]

Martin,[2] ſpeaking of the Iſle of Lewis, ſays, that "the natives in the village Barvas retain an antient cuſtom of ſending a man very early to croſs Barvas river, every firſt day of May, to prevent any females croſſing it firſt; for that, they ſay, would hinder the ſalmon from coming into the river all the year round. They pretend to have learn'd this from a foreign ſailor, who was ſhip-wreck'd upon that coaſt a long time ago. This obſervation they maintain to be true, from experience."

May Cuſtoms in Ireland.

PIERS, in his "Deſcription of Weſtmeath," 1682, tells us that the Iriſh "have a cuſtom every May Day, which they count their firſt day of ſummer, to have to their meal one formal diſh, whatever elſe they have, which ſome call ſtir-about, or haſty-pudding, that is, flour and milk boiled thick; and this is holden as an argument of the good wive's good huſwifery, that made her corn hold out ſo well as to have ſuch a diſh to begin ſummer fare with; for if they can hold out ſo long with bread, they count they can do well enough for what

[1] P. 149, note. See alſo Sinclair's "Statiſtical Account of Scotland," vol. xviii. p. 560.

[2] "Account of the Weſtern Iſlands of Scotland," edit. 1716, p. 7.

remains of the year till harveſt; for then milk becomes plenty, and butter, new cheeſe and curds and ſhamrocks, are the food of the meaner ſort all this ſeaſon. Nevertheleſs, in this meſs, on this day, they are ſo formal, that even in the plentifulleſt and greateſt houſes, where bread is in abundance all the year long, they will not fail of this diſh, nor yet they that for a month before wanted bread."[1]

Camden[2] ſays: "They fancy a green bough of a tree, faſtened on May Day againſt the houſe, will produce plenty of milk that ſummer."

Vallancey,[3] ſpeaking of the firſt of May, ſays: "On that day the Druids drove all the cattle through the fires, to preſerve them from diſorders the enſuing year. This pagan cuſtom is ſtill obſerved in Munſter and Connaught, where the meaneſt cottager worth a cow and a wiſp of ſtraw practiſes the ſame on the firſt day of May, and with the ſame ſuperſtitious ideas."

In the "Survey of the South of Ireland," p. 233, we read ſomething ſimilar to what has been already quoted in a note from the "Statiſtical Account of Scotland." "The ſun," ſays the writer, "was propitiated here by ſacrifices of fire: one was on the firſt of May, for a bleſſing on the ſeed ſown. The firſt of May is called, in the Iriſh language, *La Beal-time*, that is, the day of Beal's fire. Voſſius ſays it is well known that Apollo was called Belinus, and for this he quotes Herodian, and an inſcription at Aquileia, *Apollini Belino*. The gods of Tyre were Baal, Aſhtaroth, and all the Hoſt of Heaven, as we learn from the frequent rebukes given to the backſliding Jews for following after Sidonian idols: and the Phenician Baal, or Baalam, like the Iriſh Beal, or Bealin, denotes the ſun, as Aſturoth does the moon."

[Sir H. Ellis was the firſt, I believe, to notice that Aubrey, in his "Remains of Gentiliſm," refers to the meeting of witches on May-day Eve, on a mountain called the Blocks-berg, in the Hartz range in Germany, to dance and feaſt there; adding, that the people to guard themſelves againſt their malignant influence, ſtick at their doors a particular thorn.]

May Poles.

"This day ſhall be erected long wooden *Idols*, called May Poles; whereat many greaſie churles ſhall murmure, that will not beſtow ſo much as a faggot ſticke towards the warming of the poore: an humour that, while it ſeemes to ſmell of *conſcience*, ſavours indeed of nothing but *covetouſneſſe*."—*Vox Graculi*, 1623.

BOURNE, ſpeaking of the firſt of May, tells us: "The after-part of the day is chiefly ſpent in dancing round a tall Poll, which is

[1] Gough's Camden, 1789, vol. iii. p. 667.
[2] Vallancey's "Collectanea," No. 1. p. 121.
[3] "Eſſay on the Antiquity of the Iriſh Language," 1772, p. 19.

called a May Poll; which being placed in a convenient part of the village, ſtands there, as it were conſecrated to the Goddeſs of Flowers, without the leaſt violation offer'd to it, in the whole circle of the year." [The author of "The Way to Things by Words," &c. very properly points out, that May-pole is a pleonaſm, for the French call the ſame thing the *Mai*.]

Stubbes, in his "Anatomie of Abuſes," 1583, ſays: "But their cheefeſt jewell they bring from thence" [the woods] "is their *Maie poole*, whiche they bring home with greate veneration, as thus. They have twentie or fourtie yoke of oxen, every oxe havyng a ſweete noſegaie of flowers tyed on the tippe of his hornes, and theſe oxen drawe home this Maie poole, (this ſtinckyng Idoll rather), which is covered all over with flowers and hearbes, bounde rounde aboute with ſtringes, from the top to the bottome, and ſometyme painted with variable colours, with twoo or three hundred men, women, and children followyng it, with greate devotion. And thus beyng reared up, with handkercheifes and flagges ſtreamyng on the toppe, they ſtrawe the grounde aboute, binde greene boughes about it, ſett up Sommer haules, Bowers, and Arbours hard by it. And then fall they to banquet and feaſt, to leape and daunce aboute it, as the Heathen people did at the dedication of their Idolles, whereof this is a perfect patterne, or rather the thyng itſelf."

Stevenſon, in "The Twelve Moneths," &c. 1661, p. 22, ſays: "The tall young oak is cut down for a May Pole, and the frolick fry of the town prevent the riſing ſun, and, with joy in their faces and boughs in their hands, they march before it to the place of erection."[1]

In Northbrooke's "Treatiſe againſt Dicing," &c., 1577, is the following paſſage: "What adoe make our yong men at the time of May? Do they not vſe *nightwatchings* to rob and ſteale yong trees out of other mens grounde, and bring them home into their pariſhe with minſtrels playing before: and, when they haue ſet it vp, they will decke it with floures and garlandes, and daunce round, (men and women togither, moſte vnſeemely and intolerable, as I haue proued before,) about the tree, like vnto the children of Iſraell that daunced about the golden calfe that they had ſet vp," &c.

Owen, in his "Welſh Dictionary," *voce* "Bedwin," a Birch-tree, explains it alſo by "a May Pole, becauſe it was always," he ſays, "made of birch.—It was cuſtomary to have games of various ſorts round the Bedwen; but the chief aim, and on which the fame of the village

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[1] I find the following in Bold's "Wit a Sporting," 1657, p. 74:

"*The May Pole.*

"The May Pole is up,
Now give me the cup,
I'll drink to the garlands around it,
But firſt unto thoſe
Whoſe hands did compoſe
The glory of flowers that crown'd it."

depended, was, to preſerve it from being ſtolen away, as parties from other places were continually on the watch for an opportunity; who, if ſucceſsful, had their feats recorded in ſongs on the occaſion."

In the Chapel Wardens' Accounts of Brentford, under the year 1623, is the following article: "Received for the May-pole, £1 4*s*."[1]

Tollett tells us, that the May Pole in his window "is painted yellow and black, in ſpiral lines." Spelman's "Gloſſary" mentions the cuſtom of erecting a tall May Pole, painted with various colours.[2] and Shakeſpeare, in "A Midſummer Night's Dream," act iii. ſc. 2, ſpeaks of a painted May Pole. Upon our Pole (adds Mr. Tollett) are diſplayed St. George's red croſs, or the banner of England, and a white penon, or ſtreamer, emblazoned with a red croſs, terminating like the blade of a ſword, but the delineation thereof is much faded.

By an ordinance of the Long Parliament, in April 1644, all May Poles were taken down, and removed by the conſtables, church-wardens, &c. After the reſtoration, they were permitted to be erected again.[3] [It appears from a ſtage direction in the "Mountebank's Maſque" — Paradox his Diſciples, and the May-pole, all daunce"—that the latter was much like "Jack in the Green," and formed, like it, the central figure in the dance.]

Lodge, in his "Wits Miſerie," 1596, p. 27, deſcribing Uſury, ſays: "His ſpectacles hang beating * * * *like the Flag in the Top of a May Pole.*" Borlaſe, ſpeaking of the manners of the Corniſh people, ſays: "From towns they make excurſions on May Eve into the country,

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[1] Lyſons' "Environs," vol. ii. p. 34.

[2] On the ſubject of the May Pole conſult Voſſius "De Orig. & Prog. Idololatriæ," lib. ii. Spelmanni "Gloſſarium," fol. Lond 1687, *v.* "Maiuma." See alſo Ducange, *v.* "Maiuma," and Carpentier's "Gloſſary," *v.* "Maium."

[3] By Charles the Firſt's warrant, dated Oct. 18, 1633, it had been enacted, that, "for his good peoples lawfull recreation, after the end of Divine Service, his good people be not diſturbed, letted, or diſcouraged from any lawfull recreation: ſuch as dancing, either men or women; archery for men, leaping, vaulting, or any other ſuch harmleſs recreations; nor from having of May Games, Whitſon Ales, and Morris Dances, and *the ſetting up of* MAY POLES, and other ſports therewith uſed; ſo as the ſame be had in due and convenient time, without impediment or neglect of Divine Service. And that women ſhall have leave to carry ruſhes to the church, for the decorating of it, according to their old cuſtom. But with all his Majeſty doth hereby account ſtill as prohibited, all unlawful games to be uſed on Sundays only, as bear and bull-baitings, interludes, and, at all times in the meaner ſort of people by law prohibited, bowling."—HARRIS's *Life of Charles I.* p. 48, note.

The following were the words of the ordinance for their deſtruction, 1644: "And becauſe the prophanation of the Lords Day hath been heretofore greatly occaſioned by May Poles, (a Heatheniſh vanity, generally abuſed to ſuperſtition and wickedneſſe,) the Lords and Commons do further Order and Ordain, that all and ſinguler May Poles, that are, or ſhall be erected, ſhall be taken down and removed by the Conſtables, Borſholders, Tything men, petty Conſtables, and Church Wardens of the pariſhes and places where the ſame be; and that no May pole ſhall be hereafter ſet up, erected, or ſuffered to be within this Kingdome of England or Dominion of Wales."—Die Sabbathi, 6 April, 1644. [The officers were to be fined five ſhillings weekly, till the poles were removed. Huſband's "Collection," 1646, p. 479.]

cut down a tall *elm*, bring it into the town with rejoicings, and having fitted a ſtraight taper pole to the end of it, and painted it, erect it in the moſt public part, and, upon holidays and feſtivals, dreſs it with garlands of flowers, or *enſigns and ſtreamers.*"

"In Paſquils Palinodia, a Poem," 1619, is preſerved a curious deſcription of May Poles:[1]

"Fairely we marched on, till our approach
Within the ſpacious paſſage of the Strand,
Objected to our ſight a ſummer-broach,
Ycleap'd a May Pole, which, in all our land,
No city, towne, nor ſtreete can parralell,
Nor can the lofty ſpire of Clarken-well,
Although we have the advantage of a rocke,
Pearch up more high his turning weather-cock.

"Stay, quoth my Muſe, and here behold a Signe
Of harmeleſſe mirth and honeſt neighbourhood,
Where all the pariſh did in one combine
To mount the rod of peace, and none withſtood:
When no capritious conſtables diſturb them,
Nor juſtice of the peace did ſeeke to curb them,
Nor peeviſh puritan, in rayling ſort,
Nor over-wiſe church-warden, ſpoyl'd the ſport.

"Happy the age, and harmleſſe were the dayes,
(For then true love and amity was found,)
When every village did a May Pole raiſe,
And Whitſon-ales and MAY-GAMES did abound:
And all the luſty yonkers, in a rout,
With merry laſſes daunc'd the rod about,
Then Friendſhip to their banquets bid the gueſts,
And poore men far'd the better for their feaſts.

"The lords of caſtles, mannors, townes, and towers,
Rejoic'd when they beheld the farmers flouriſh,
And would come downe unto the ſummer-bowers
To ſee the country-gallants dance the Morrice.
* * * * * *

"But ſince the SUMMER POLES *were overthrown*,
And all good ſports and merriments decay'd,
How times and men are chang'd, ſo well is knowne,
It were but labour loſt if more were ſaid.
* * * * * *

"Alas, poore May Poles; what ſhould be the cauſe
That you were almoſt baniſh't from the earth?
Who never were rebellious to the Lawes;
Your greateſt crime was harmeleſſe, honeſt mirth:
What fell malignant ſpirit was there found,
To caſt your tall Pyramides to ground
To be ſome envious nature it appeares,
That men might fall together by the eares.

"Some fiery, zealous brother, full of ſpleene,
That all the world in his deepe wiſdom ſcornes,
Could not endure the May-Pole ſhould be ſeene
To weare a coxe-combe higher than his hornes:

[1] See Douce's "Illuſtr. of Shakeſpeare," vol. ii. p. 463.

He tooke it for an Idoll, and the feaſt
For ſacrifice unto that painted beaſt;
Or for the wooden Trojan aſſe of ſinne,
By which the wicked merry Greeks came in.

"But I doe hope once more the day will come,
That you ſhall mount and pearch your cocks as high
As ere you did, and that the pipe and drum
Shall bid defiance to your enemy;
And that all fidlers, which in corners lurke,
And have been almoſt ſtarv'd for want of worke,
Shall draw their crowds, and, at your exaltation,
Play many a fit of merry recreation.

"And you, my native town,[1] which was, of old,
(When as thy bonfires burn'd and May Poles ſtood,
And when thy waſſall-cups were uncontrol'd,)
The ſummer bower of peace and neighbourhood.
Although, ſince theſe went down, thou lyſt forlorn,
By factious ſchiſmes and humours over-borne,
Some able hand I hope thy rod will raiſe,
That thou mayſt ſee once more thy happy daies."

[It was the practice, at the dances about the May Pole, for the men to take off their hats to the women, and for the latter to curtſey, as we ſee in the old ſong, printed by Dr. Rimbault, 1851:

"Strike up, ſaies Watt,
Agreed, ſaies Matt,
And I preethee, fidler, play;
Soe, ſaies Hodge,
Agreed, ſaies Madge,
For 'tis hollyday.
Then every lad did doff
His hat unto his laſſe,
And everie girl did curſie, curſie, curſie,
Upon the graſſe."

This reminds us of Shakeſpeare:

"Come unto theſe yellow ſands,
And then join hands.
Curtſied, when you have, and kiſt,
The wild waves wiſt!——"

The Rural Dance about the May Pole, and the tune to which the firſt figure is danced at Mr. Young's ball, May, 1671, is ſimilarly deſcribed in "Weſtminſter Drollery," 1671:

"Come laſſes and lads, take leave of your dads,
And away to the May-pole hie;
For every he has got him a ſhe,
And the minſtrel's ſtanding by.
For Willy has gotten his Jill, and Johnny has got his Joan.
To jig it, jig it, jig it, jig it up and down.

[1] Leeds.

"Strike up, ſays Wat. Agreed, ſays Kate,
And, I prithee, fidler, play;
Content, ſays Hodge, and ſo ſays Madge,
For this is a holiday!
Then every man did put his hat off to his laſs,
And every girl did curchy, curchy, curchy on the graſs.

"Begin, ſays Hall. Aye, aye, ſays Mall,
We'll lead up *Packington's Pound*:
No, no, ſays Noll. And ſo, ſays Doll,
We'll firſt have *Sellenger's Round.*
Then every man began to foot it round about,
And every girl did jet it, jet it, jet it in and out.

"You're out, ſays Dick. 'Tis a lie, ſays Nick;
The fiddler played it falſe:
'Tis true, ſays Hugh; and ſo ſays Sue,
And ſo ſays nimble Alce.
The fiddler then began to play the tune again,
And every girl did trip it, trip it, trip it to the men."

In "Polwart on the Green," we have at the very commencement (I quote from "Orpheus Caledonius," 1733):

"At Polwart on the Green,
If you'll meet me the morn,
Where Laſſes do convene,
To dance about the Thorn;
A kindly welcome you ſhall meet
Frae her who likes to view
A Lover and a Lad complete,
The Lad and Lover you."]

Stukeley, in his "Itinerarium," 1724, p. 29, ſays: "There is a May pole hill near Horn Caſtle, Lincolnſhire, where probably ſtood an Hermes in Roman times. The boys annually keep up the feſtival of the *Floralia* on May Day, making a proceſſion to this hill with May gads (as they call them) in their hands. This is a white willow wand, the bark peel'd off, ty'd round with cowſlips, a thyrſus of the Bacchinals. At night they have a bonefire, and other merriment, which is really a ſacrifice, or religious feſtival."

After the Reſtoration, as has been already noticed, May Poles were permitted to revive. Hall, however, proteſted againſt this revival in his "Funebria Floræ, the Downfall of May Games," 1660. At the end is a copy of verſes [in which he makes the May Pole recapitulate, *propriâ perſonâ*, the evils with which his introduction was fraught to the cauſe of religion and morality. Another copy of the verſes is to be found in Harl. MS., 1221, and is there entitled: "A May Pooles Speech to a Traveller." Poſſibly the lines were merely appropriated by Hall.[1]

[1] In "The Lord's loud Call to England," publiſhed by H. Jeffey, 1660, there is given part of a letter from one of the Puritan party in the North, dated "Newcaſtle, 7th of May, 1660:" "Sir, the countrey, as well as the town, abounds with vanities; now the reins of liberty and licentiouſneſs are let looſe: *May-poles*, and playes, and juglers, and all things elſe, now paſs current. Sin now appears with a brazen face," &c.

He ſays :—

"I have a mighty retinue,
The ſcum of all the raſkall crew
Of fidlers, pedlers, jayle-ſcap't ſlaves,
Of tinkers, turn-coats, toſpot knaves,
Of theeves and ſcape-thrifts many a one,
With bouncing Beſſe, and jolly Jone,
With idle boyes, and journey-men,
And vagrants that their country run :
Yea, Hobby-horſe doth hither prance,
Maid-Marrian and the Morrice-dance.
My ſummons fetcheth, far and near,
All that can ſwagger, roar, and ſwear,[1]
All that can dance, and drab, and drink,
They run to mee as to a ſink.
Theſe mee for their commander take,
And I do them my black-guard make.
The honour of the Sabbath-day
My *dancing-greens* have ta'en away,
Let preachers prate till they grow wood,
Where I am they can do no good."

At page 10, he ſays: "The moſt of theſe May-Poles are ſtollen, yet they give out that the poles are given them."—"There were two May-poles ſet up in my pariſh [King's-Norton]; the one was ſtollen, and the other was given by a profeſt papiſt. That which was ſtollen was ſaid to bee given, when 'twas proved to their faces that 'twas ſtollen, and they were made to acknowledge their offence. This pole that was ſtollen was rated at five ſhillings: if all the poles one with another were ſo rated, which were ſtollen this May, what a conſiderable ſum would it amount to! Fightings and bloodſhed are uſual at ſuch meetings, inſomuch that 'tis a common ſaying, that 'tis *no feſtival unleſs there bee ſome fighting*."

"If Moſes were angry," he ſays, in another page, "when he ſaw the people dance about a golden calf, well may we be angry to ſee people dancing the morrice about a poſt in honour of a whore, as you ſhall ſee anon."

"Had this rudeneſs," he adds, "been acted only in ſome ignorant and obſcure parts of the land, I had been ſilent; but when I perceived that the complaints were general from all parts of the land, and that even in Cheapſide itſelf, the rude rabble had ſet up this enſign of prophaneneſs, and had put the lord-mayor to the trouble of ſeeing it pulled down, I could not, out of my deareſt reſpects and tender compaſſion to the land of my nativity, and for the prevention of the like diſorders (if poſſible) for the future, but put pen to paper, and diſcover the ſinful riſe, and vile prophaneneſs that attend ſuch miſrule."[2]

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[1] In "The Honeſtie of this Age," by Barnabe Rych, 4to. Lond. 1615, p. 5, is the following paſſage: "the country ſwaine, that will ſweare more on Sundaies, *dancing about a May Pole*, then he will doe all the week after at his worke, will have a caſt at me."

[2] [In Cokain's Poems, 1658, p. 209, and in Stevenſon's "Twelve Moneths," 1661, p. 25, are ſome ſtupid ſatirical lines on this ſubject, clearly not worth tranſcription.] The author of "The Way to Things by Words, and Words by Things," con-

[Ellis points out that in Burton's "Judgments upon Sabbath-Breakers," a work written profeſſedly againſt the "Book of Sports" (1633), 1641, are ſome curious particulars illuſtrating May-games. "At Dartmouth, 1634, upon the coming forth and publiſhing of the 'Book of Sports,' a company of yonkers, on May-day morning, before day, went into the country to fetch home a May-pole with drumme and trumpet, whereat the neighbouring inhabitants were affrighted, ſuppoſing ſome enemies had landed to ſack them. The pole being thus brought home, and ſet up, they began to drink healths about it, and to it, till they could not ſtand ſo ſteady as the pole did: whereupon the mayor and juſtice bound the ringleaders over to the ſeſſions; whereupon, theſe complaining to the Archbiſhop's Vicar-generall, then in his viſitation, he prohibited the juſtices to proceed againſt them in regard of the King's Book. But the juſtices acquainted him they did it for their diſorder in tranſgreſſing the bounds of the book. Hereupon theſe libertines, ſcorning at authority, one of them fell ſuddenly into a conſumption, whereof he ſhortly after died. Now, although this revelling was not on the Lord's Day, yet being upon any other day, and eſpecially May-day, the May-pole ſet up thereon giving occaſion to the prophanation of the Lord's Day the whole year after, it was ſufficient to provoke God to ſend plagues and judgments among them." The greater part of the examples are levelled at ſummer-poles.]

Keyſler, ſays Borlaſe, thinks that the cuſtom of the May Pole took its riſe from the earneſt deſire of the people to ſee their king, who ſeldom appearing at other times, made his proceſſion at this time of year to the great aſſembly of the States held in the open air.[1]

"At Heſket (in Cumberland) yearly on St. Barnabas's Day, by the highway-ſide, under a thorn tree (according to the very ancient manner of holding aſſemblies in the open air), is kept the court for the whole Foreſt of Englewood."[2]

In the "Tears of Old May Day," aſcribed to Loveybond, are ſome ſtanzas, in alluſion to the alteration of the ſtyle.[3]

In the "Britiſh Apollo,"[4] [it is ſaid]: "It was a cuſtom among the ancient Britons, before converted to Chriſtianity, to erect theſe May-poles, adorned with flowers, in honour of the goddeſs Flora; and

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ſiders the May-pole in a new and curious light. We gather from him that our anceſtors held an anniverſary aſſembly on May-day; and that the column of May (whence our May-pole) was the great ſtandard of juſtice in the Ey-Commons or Fields of May. Here it was that the people, if they ſaw cauſe, depoſed or puniſhed their governors, their barons, and their kings. The judge's bough or wand (at this time diſcontinued, and only faintly repreſented by a trifling noſegay), and the ſtaff or rod of authority in the civil and in the military (for it was the mace of civil power, and the truncheon of the field officers), are both derived from hence. The reſt of the paſſage is beneath criticiſm.]

[1] See Olaus Magnus, ed. 1645, lib. xv. cap. ii.

[2] Nicolſon and Burn's "Hiſt. of Weſtmor. and Cumb." vol. ii. p. 344.

[3] "The World," vol. i. p. 82.

[4] Fol. Lond. 1708, vol. i. No. 25.

the dancing of the milk-maids may be only a corruption of that cuſtom in complyance with the town."

Piers[1] ſays: "On May Eve, every family ſets up before their door a green buſh, ſtrewed over with yellow flowers, which the meadows yield plentifully. In countries where timber is plentiful, they erect tall ſlender trees, which ſtand high, and they continue almoſt the whole year; ſo as a ſtranger would go nigh to imagine that they were all ſigns of ale-ſellers, and that all houſes were ale-houſes."

Morris Dancers.[1]

1. Maid Marian, or Queen of the May.

[IN the third volume of the Shakeſpeare Society's Papers, are ſome very intereſting extracts from the papers of Richard Gibſon, ſuppoſed to have been yeoman tailor to Henry VIII., relating to dramatic and other entertainments at Court in the very commencement of that prince's reign. Under the date of 1510-11, Gibſon gives an account of a "Morryſhe Dance," by the king's henchmen, who came out of an artificial hill, on the top of which was "a goldyn ſtoke, branchyd with roſes and pomgarnats crowned." This was deviſed by Sir Henry Guilford.

Maid Marian, "the Lord Fitzwater's Daughter" of the Poets, is mentioned in a ſubjoined extract from a MS. of the 15th century:—

> "At Ewle we wonten gambole, daunſe, to carol, and to ſing,
> To have gud ſpiced ſewe, and roſte, and plum pie for a king;
> At Eaſter Eve, pampuffes; Gangtide-Gates did olie maſſes bring;
> At Paſke begun oure Morris, and ere Pentecoſte oure May,
> Tho' Roben Hood, liell John, Frier Tuck, and Mariam deftly play,
> And lord and ladie gang 'till kirk with lads and laſſes gay;

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[1] "Deſcription of Weſtmeath," 1682, *apud* Vallancey, No. i. p. 123.

[2] The Morris Dance, in which bells are gingled, or ſtaves or ſwords claſhed, was learned, ſays Dr. Johnſon, by the Moors, and was probably a kind of Pyrrhick, or military dance. "Moriſco," ſays Blount, "(*Span.*) a Moor; alſo a Dance, ſo called, wherein there were uſually five men, and a boy dreſſed in a girl's habit, whom they called the Maid Marian, or, perhaps, Morian, from the Italian Morione, a head-piece, becauſe her head was wont to be gaily trimmed up. Common people call it a Morris Dance."

[In the Churchwardens' and Chamberlains' Books of Kingſton-on-Thames are ſeveral particulars illuſtrative of this part of the ſubject. They are printed entire in Lyſons' "Environs," vol. i. p. 226. The bells for the dancers are alſo charged in the accounts of St. Mary-at-Hill, London, (34 Eliz.) and St. Helen's, in Abingdon, Berks.

See the laſt edit. of Nares' "Gloſſary," and Halliwell's "Archaic Dictionary," *ad vocem.* The derivation of Morris from Moriſco *quaſi* Moor is very doubtful, but no better etymology has yet been propoſed.]

Fra maſſe and een ſonge ſa gud cheere and glee on every green,
As ſave oure wakes 'twixt Eames and Sibbes, like gam was never ſeene.
At Baptis-day, with ale and cakes, bout bonfires neighbours ſtood;
At Martlemas wa turn'd a crabbe, thilk told of Roben Hood,
Till after long time myrke, when bleſt were windowes, dores, and lightes,
And pailes were fild, and harthes were ſwept, gainſt fairie elves and ſprites:
Rock and Plow-Monday gams ſal gang with ſaint feaſts and kirk ſightes."

In the old play of "Robin Hood," and many other dramatic performances where ſhe happened to be introduced, Maid Marian was uſually imperſonated by ſome pretty boy of feminine appearance. In the "Downfal of Robert Earl of Huntingdon," 1601, Skelton, the chorus, exclaims: "What, our Maid Marian, leaping like a lad!"]

Tollet thus deſcribes Maid Marian, who, as Queen of May, has a golden crown on her head, and in her left hand a red pink, as emblem of Summer. Her veſture was once faſhionable in the higheſt degree. Margaret, the eldeſt daughter of Henry the Seventh, was married to James King of Scotland with the crown upon her head and her hair hanging down.[1] Betwixt the crown and the hair was a very rich coif, hanging down behind the whole length of the body. This ſimple example ſufficiently explains the dreſs of Marian's head. Her coif is purple, her ſurcoat blue, her cuffs white, the ſkirts of her robe yellow, the ſleeves of a carnation colour, and her ſtomacher red, with a yellow lace in croſs-bars. In Shakeſpeare's "Henry the Eighth," Anne Boleyn at her coronation, is in her hair, or, as Hollingſhed ſays, her hair hanged down, but on her head ſhe had a coif, with a circlet about it full of rich ſtones.[2]

In Coates's "Hiſtory of Reading,"[3] we have:—

		£	s.	d.
A.D. 1557.	Item. payed to the Mynſtrels and the Hobby Horſe uppon May Day . . .	0	3	0
———	Item. payed to the Morrys Daunſers and the Mynſtrelles, mete and drink at Whitſontide	0	3	4
———	Payed to them the Sonday after May Day .	0	0	20
———	P[d] to the Painter for painting of their cotes	0	2	8
———	P[d] to the Painter for 2 dz. of Lyveryes .	0	0	20

In "Plaine Percevall the Peace-maker of England," mention is made of a "ſtranger, which ſeeing a quinteſſence (beſide the Foole and the Maid Marian) of all the picked youth, ſtrained out of a whole endſhip, footing the Morris about a May-pole, and he not hearing the

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[1] In the marriage of Joſeph and the Virgin, a painting formerly at Strawberry Hill, and now in the poſſeſſion of his Grace the Duke of Buccleuch, Mary is repreſented with her hair hanging down exactly in the ſame manner, and with a coronet on her head! This coſtume may help to fix the date of the picture, which Walpole ſuppoſed to repreſent the nuptials of Henry VI.—*Anecd. of Painting*, ed. 1862, p. 34.]

[2] In Coates' "Hiſtory of Reading," p. 220, in the Churchwardens' Accounts of St. Lawrence Pariſh, is the following entry:

"1531. It. for ffyve ells of canvas for a cote for Made Maryon, at iii. ob. the ell. xvij[d]. ob."

[3] P. 130, Churchwardens' Accounts of St. Mary's Pariſh.

minſtrelſie for the fidling, the tune for the ſound, nor the pipe for the noiſe of the tabor, bluntly demaunded if they were not all beſide themſelves, that they ſo lip'd and ſkip'd without an occaſion."

Shakeſpeare makes mention of an Engliſh Whitſon Morrice Dance, in the following ſpeech of the Dauphin in Hen. V.:

> "No, with no more, than if we heard that England
> Were buſied with a Whitſon Morrice Dance."

"The Engliſh were famed," ſays Grey [in his "Notes on Shakeſpeare], "for theſe and ſuch like diverſions; and even the old, as well as young perſons, formerly followed them; a remarkable inſtance of which is given by Sir William Temple." [1]

[Among the Huth ballads is one entitled, "Good Fellowes muſt go learne to Daunce." It is of ſome merit, and has a ſhare of that ſparkling ſtyle, which diſtinguiſhes the verſification of Suckling. The gueſts at an approaching wedding are the ſuppoſed ſpeakers in the following paſſage:

> "A bande of belles, in bauderycke wyſe,
> Woulde decke vs in our kynde a;
> *A ſhurte after the Moryce guyſe,*
> To flounce it in the wynde a.
> A wyffler for to make the waye,
> And Maye brought in withall a,
> Is brauer then the ſunne, I ſaye,
> And paſſeth round or brall a."]

The following deſcription of a Morrice Dance occurs in Rablet's "Cobbes Prophecies," 1614:

> "It was my hap of late, by chance,
> To meet a Country Morris Dance,
> When, cheefeſt of them all, the Foole
> Plaied with a ladle and a toole;
> When every younger ſhak't his bells
> Till ſweating feet gave fohing ſmells;
> And fine Maide Marian, with her ſmoile,
> Shew'd how a raſcall plaid the roile:
> But, when the Hobby-horſe did wihy,
> Then all the wenches gave a tihy:
> But when they gan to ſhake their boxe,
> And not a gooſe could catch a foxe,
> The piper then put up his pipes,
> And all the woodcocks look't like ſnipes,
> And therewith fell a ſhow'ry ſtreame," &c.

There is another in Cotgrave's "Engliſh Treaſury of Wit and Language":[2]

> "How they become the Morris, with whoſe bells
> They ring all in to Whitſon Ales, and ſweat
> Through twenty ſcarfs and napkins till the Hobby-horſe
> Tire, and the Maid Marian, reſolv'd to jelly,
> Be kept for ſpoon meat."

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[1] Miſcellanea, part 3, "Eſſay of Health and Long Life."
[2] 1655, p. 56.

We have an allusion to the Morris dancer in the Preface [to the Candid and Ingenious Reader prefixed] to "Mythomistes," [published *circâ* 1625, and attributed to Henry Reynolds]: "Yet such helpes, as if nature have not beforehand in his byrth, given a Poet, all such forced Art will come behind as lame to the businesse, and deficient, as *the best taught countrey Morris dauncer, with all his bells and napkins*, will ill deserve to be, *in an Inne of Courte at Christmas*, tearmed the thing they call *a fine reveller*."

[In his "London and the Countrey Carbonadoed," 1632, Lupton says, relative to the landlady at an ale-house: "Shee is merry, and half-made [mad] upon Shrove-tuesday, May-daies, Feast-dayes, and *Morris-dances*."]

Stevenson, in "The Twelve Moneths," 1661, p. 17, speaking of April, tells us: "The youth of the country make ready for the Morris-dance, and the merry milk-maid supplies them with ribbands her true love had given her."

In "Articles of Visitation and Enquiry for the Diocese of St. Davids," 1662, I find the following article: "Have no minstrels, no *Morris-dancers*, no dogs, hawks, or hounds, been sufferd to be brought or come into your church, to the disturbance of the congregation?" Waldron mentions seeing a company of Morrice-dancers from Abington, at Richmond in Surrey, so late as the summer of 1783. They appeared to be making a kind of annual circuit. A few years ago, a May Game, or Morris Dance, was performed by the following eight men in Herefordshire, whose ages, computed together, amounted to 800 years: J. Corley, aged 109; Thomas Buckley, 106; John Snow, 101; John Edey, 104; George Bailey, 106; Joseph Medbury, 100; John Medbury, 95; Joseph Pidgeon, 79.[1]

[In Pasquil and Marforius, 1589, the author turns to his own account the May-games and the morris-dance, and applies them figuratively to some of the incidents and actors in the Martin-Marprelate controversy.]

After the Morris degenerated into a piece of coarse buffoonery, and Maid Marian was personated by a clown, this once elegant Queen of May obtained the name of *Malkin*. To this Fletcher alludes in "Monsieur Thomas":

> "Put on the shape of order and humanity,
> Or you must marry *Malkyn*, the May-lady."

It appears by one of the extracts given in Lysons' "Environs," that in the reign of Henry VIII. at Kingston-upon-Thames, the character was performed by a woman who received a shilling each year for her trouble.

Braithwaite, in his "Strappado for the Divell," 1615, says:

[[1] See, for fuller particulars of this subject, Douce's "Dissertation on the ancient English Morris Dance," at the end of his "Illustrations of Shakespeare," 1807, from which Ellis imported into Brand's book whole paragraphs *verbatim*.]

—— "As for his bloud,
He ays he can deriv't from Robin Hood
And his May-Marian, and I thinke he may,
For's Mother plaid May-Marian t'other day."[1]

[The romantic legend[2] about Maid Marian and Robin Hood having been of noble birth, ſhe daughter of Lord Fitzwater, and he Earl of Huntingdon, is no longer credited, nor is it probably of any great antiquity.]

In the Iſle of Man, according to Waldron,[3] the month of May is there every year uſhered in with the following ceremony: "In almoſt all the great pariſhes, they chuſe from among the daughters of the moſt wealthy farmers a young maid for the *Queen of May*. She is dreſt in the gayeſt and beſt manner they can, and is attended by about twenty others, who are called maids of honour; ſhe has alſo a young man, who is her captain, and has under his command a good number of inferior officers. In oppoſition to her is the *Queen of Winter*, who is a man dreſt in woman's clothes, with woollen hoods, furr tippets, and loaded with the warmeſt and heavieſt habits one upon another: in the ſame manner are thoſe who repreſent her attendants dreſt, nor is ſhe without a captain and troop for her defence. Both being equipt as proper emblems, of the beauty of the Spring, and the deformity of the Winter, they ſet forth from their reſpective quarters; the one preceded by violins and flutes, the other with the rough muſick of the tongs and cleavers. Both companies march till they meet on a common, and then their trains engage in a mock battle. If the Queen of Winter's forces get the better ſo far as to take the Queen of May priſoner, ſhe is ranſomed for as much as pays the expences of the day. After this ceremony, Winter and her company retire, and divert themſelves in a barn, and the others remain on the green, where, having danced a conſiderable time, they conclude the evening with a feaſt: the Queen at one table with her maids, the Captain with his troop at another. There are ſeldom leſs than fifty or ſixty perſons at each board, but not more than three knives."

"It appears," ſays Douce, "that the Lady of the May was ſometimes carried in proceſſion on men's ſhoulders; for Stephen Batman, ſpeaking of the Pope and his ceremonies, ſtates that he is carried on the backs of four deacons, 'after the maner of carying whytepot queenes in Weſtern May games.[4] There can be no doubt that the Queen of May is the legitimate repreſentative of the Goddeſs Flora in the Roman Feſtival."

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[1] In Marmion's "Antiquary," act 4, is the following paſſage: "A merry world the while, my boy and I, next Midſommer Ale, *I* may ſerve for a fool, and *he* for Maid Marrian."

[2] See Mr. Hunter's Pamphlet on Robin Hood, 1850.

[3] Works, p. 154.

[4] In the "Gent. Mag." for October 1793, there is a curious anecdote of Dr. Geddes, the well-known tranſlator of the Bible, who, it ſhould ſeem, was fond of innocent feſtivities. He was ſeen in the Summer of that year, "*mounted on the poles behind the* QUEEN *of the* MAY at Marſden Fair, Co. Oxon."

2. Robin Hood.

Latimer, in his ſixth Sermon before Edward the Sixth, mentions Robin Hood's Day, kept by country people in memory of him, and in a paſſage too well known to bear quotation, tells us how he, the preacher, "was fayne to giue place to Robin Hoodes men."[1]

[Machyn the Diariſt ſays, under 1559: "The xxiiij day of June, ther was a May-game . . . with a gyant and drumes and gunes, and the ix wordes [worthies] with ſpechys, and a goodly pagant with a quen c . . . . . and dyvers odur, with ſpechys; and then ſant Gorge and the dragon, the mores danſſe, *and after Robyn Hode and lytyll John, and M. Marian, and frere Tuke*, and they had ſpechys rond a-bowt London."]

We read, in Skene's "Regiam Majeſtatem," "Gif anie proveſt, baillie, counſell, or communitie, chuſe *Robert Hude*, litell John, Abbat of Unreaſon, *Queens of Maii*, the chuſers ſall tyne their friedome for five ȝeares; and ſall bee puniſhed at the Kings will: and the accepter of ſick ane office, ſalbe baniſhed furth of the Realme." And under "pecuniall crimes,"—"all perſons, quha a landwort, or within burgh, chuſes *Robert Hude*, ſall pay ten pounds, and ſall be warded induring the Kings pleaſure."[2]

In "The Knight of the burning Peſtle," 1613, Rafe, one of the characters, appears as Lord of the May:

> "And, by the common-councell of my fellows in the Strand,
> With gilded ſtaff, and croſſed ſkarfe, the May-Lord here I ſtand."

He adds:

> "The Morrice rings while Hobby Horſe doth foot it featouſly;"

and, addreſſing the group of citizens aſſembled around him, "from the top of Conduit-head," ſays:

> "And lift aloft your velvet heads, and, ſlipping of your gowne,
> With bells on legs, and napkins cleane unto your ſhoulders ti'de,
> With ſcarfs and garters as you pleaſe, and Hey for our town cry'd:
> March out and ſhew your willing minds, by twenty and by twenty,
> To Hogſdon or to Newington, where ale and cakes are plenty.
> And let it nere be ſaid for ſhame, that we, the youths of London,
> Lay thrumming of our caps at home, and left our cuſtome undone.
> Up then, I ſay, both young and old, both man and maid, a Maying,
> With drums and guns that bounce aloude, and merry taber playing."

In Dalrymple's Extracts from the "Book of the Univerſal Kirk," 1576, Robin Hood is ſtyled *King of May*.[3]

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[1] In Coates's "Hiſtory of Reading," p. 214, in the Churchwardens' Accounts of St. Lawrence Pariſh, under 1499, is the following article: "It. rec. of the *gaderyng* of Robyn-hod, xix*s*."

In the Churchwardens' Accounts of St. Helen's, Abingdon, under 1566, we find eighteen pence charged for ſetting up Robin Hood's bower.

[2] Marl. Parl. 6, c. 61.

[3] Ihre, in his "Suio-Gothic Gloſſary," makes mention of the King or Lord of May upon the Continent (tom. ii. p. 118, ſub *v.*)

Lyſons, in his Extracts from the Churchwardens' and Chamberlain's Accounts

3. Friar Tuck.

Tollett deſcribes this character upon his window as in the full clerical tonſure, with a chaplet of white and red beads in his right hand: and, expreſſive of his profeſſed humility, his eyes are caſt upon the ground. His corded girdle and his ruſſet habit denote him to be of the Franciſcan Order, or one of the Grey Friars [the only one exempt from epiſcopal juriſdiction, as Tollett himſelf pointed out.] His ſtockings are red, his red girdle is ornamented with a golden twiſt, and with a golden taſſel. At his girdle hangs a wallet for the reception of proviſion, the only revenue of the mendicant orders of religion, who were named Walleteers, or Budget-bearers. Steevens ſuppoſes this Morris Friar deſigned for Friar Tuck, chaplain to Robin Hood, as King of May.

The Friar's coat, as appears from ſome of the extracts of Churchwardens' and Chamberlains' Accounts of Kingſton, was generally of ruſſet. In the Play of "Robin Hood," a friar, whoſe name is Tuck, is one of the principal characters. He comes to the foreſt in ſearch of Robin Hood, with an intention to fight him, but conſents to become chaplain to his lady.[1]

4. The Fool.

Tollett calls this the Counterfeit Fool, that was kept in the royal palace, and in all great houſes, to make ſport for the family. He appears with all the badges of his office; *the bauble in his hand, and a coxcomb hood, with aſſes ears, on his head.* The top of the hood riſes into the form of a cock's neck and head,[2] with a bell at the latter: and "Minſhew's Dictionary," 1617, under the word Cockſcomb, obſerves, that "natural idiots and fools have [accuſtomed] and ſtill

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at Kingſton-upon-Thames ("Environs of London," vol. i. p. 225), affords us ſome curious particulars of a ſport called the "Kyngham," or King-game, and in another quotation from the ſame Accounts, 24 Hen. VII. the "coſt of the *Kyngham* and *Robyn-Hode*" appears in one entry, *viz.*:

	£	*s.*	*d.*
A kylderkin of 3 halfpennye bere and a kilderkin of ſinggyl bere	0	2	4
7 buſhels of whete	0	6	3
2 buſhels and ½ of rye	0	1	8
3 ſhepe	0	5	0
A lamb	0	1	4
2 calvys	0	5	4
6 pygges	0	2	0
3 buſhell of colys	0	0	3
The coks for their labour	0	1	11½

The clear profits, 15 Henry VIII. (the laſt time Lyſons found it mentioned) amounted to 9*l.* 10*s.* 6*d.*, a very conſiderable ſum.

[1] Lyſons' "Environs," vol. i. p. 227.

[2] "The word Cockſcomb afterwards was uſed to denote a vain, conceited, meddling fellow."—*Reed's Shakeſpeare*, 1803, vol. xvii. p. 358. In "The Firſt Part of Antonio and Melida," 1602, we read: "Good Faith, Ile accept of the *Cockeſcombe*, ſo you will not refuſe the *Bable*."

do accuſtome themſelves to weare in their cappes cockes feathers, or a hat with the necke and head of a cocke on the top, and a bell thereon." His hood is blue, guarded or edged with yellow at its ſcalloped bottom, his doublet is red, ſtriped acroſs, or rayed with a deeper red, and edged with yellow, his girdle yellow, his left-ſide hoſe yellow, with a red ſhoe, and his right-ſide hoſe blue, ſoled with red leather. [In Gibſon's "Memoranda," 1510-11, before quoted, a charge of a half-penny is made for "a turnyd ladyll ſpent for the foole," in connection with the Court Revel of the 15th November in that year.]

There is in Olaus Magnus[1] a delineation of a Fool, or Jeſter, with ſeveral bells upon his habit, with a bauble in his hand; and he has on his head a hood with aſſes' ears, a feather, and the reſemblance of the comb of a cock.

It ſeems from the Prologue to "Henry the Eighth," that Shakeſpeare's Fools ſhould be dreſſed "in *a long motley coat, guarded with yellow*," [which is illuſtrated by a paſſage in Rowlands[2]]:—

> "My *ſleeves* are like ſome Morris-dauncing fellow,
> My ſtockings, IDEOT-LIKE, *red, greene, and yeallow*:—"

[Steevens notices that the calf-ſkin coats, worn formerly by the profeſſional fools in great houſes, were deſigned to mark their calling, and to protect them from chaſtiſement by thoſe indiſpoſed to tolerate their extravagances; and this cuſtom, in his time, was ſtill retained in Ireland, in the Chriſtmas mummings. Strutt's account of the Fool at various periods, his character, attributes, and ſtation, ſeemed to be too imperfect and ſuperficial to merit preſervation in theſe pages.[3]] Steevens obſerves of the later jeſters: "Sometimes theſe gentlemen over-paſſed the appointed limits, and they were therefore corrected or diſcharged. The latter misfortune happened to Archibald Armſtrong, Jeſter to King Charles the Firſt."

[Ruſhworth ſays: "It ſo happened that, on the 11th of the ſaid March [1637-8], that Archibald, the King's Fool, ſaid to his Grace the Archbiſhop of Canterbury, as he was going to the Council-table, 'Whea's feule now? doth not your Grace hear the news from Striveling about the Liturgy?' with other words of reflection: this was preſently complained of to the Council, which produced the order for his expulſion from Court."[4]]

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[1] 1555, p. 524. ["Morrice-dancing, *with bells on the leggs*, is common at this day in Oxfordſhire and the adjacent counties, on May Day, Holy Thurſday, and Whitſun Ales, attended by the Fool [? Tom the Piper], or, as he is generally called the Squire, and alſo a Lord and Lady; the latter, moſt probably, the Maid-Marian mentioned in Mr. Tollet's note: 'nor is the Hobby Horſe forgot.'"]—*Note in Reed's Shakeſp. ubi ſuprà.*]

[2] "Knave of Harts," 1612, ſign. B 2.

[3] See Doran's "Hiſtory of Court Fools," 1858, and "Old Engliſh Jeſt Books," 1864. In "Scogin's Jeſts," firſt printed, perhaps, about 1550, will be found an edifying picture of the court buffoon of the Tudor period.]

[4] "Collections," Part ii. vol. i. p. 470-1. Bedlamer was a name for a Fool. He uſed to carry a horn. Quære if from thence the expreſſion "*horn-mad*." See Braithwaite's "Boulſter Lecture," 1640, p. 242.

5. Scarlet, Loxley, and Little John.

Theſe appear to have been Robin Hood's companions, from the following old ballad :

> " I have heard talk of bold Robin Hood
> Derry, derry down,
> And of brave *Little John*,
> Of fryer Tuck and *William Scarlet*,
> *Loxley* and Maid Marion,
> Hey, down," &c.[1]

Among the extracts given by Lyſons from the Churchwardens' and Chamberlain's Accounts of Kingſton, there is an entry " for Little Johns cote."

6. Tom the Piper with Tabor and Pipe.

Among Lyſons' extracts there is one entry which ſhows that the Piper was ſent (probably to make collections) round the country.

Tollett ſays, to prove No. 9 to be Tom the Piper, Steevens has very happily quoted theſe lines from Drayton's [" Idea," 1593] :

> " Myſelf above Tom Piper to advance,
> Who ſo beſtirs him in the Morris Dance
> For penny wage."

His Tabour, Tabour-ſtick, and Pipe, atteſt his profeſſion ; the feather in his cap, his ſword, and [the lower flap of his ſtomacher[2]], may denote him to be a ſquire-minſtrel, or a minſtrel of the ſuperior order. [In Urry's " Chaucer," 1721, it is ſaid :] " Minſtrels uſed a red hat." Tom Piper's bonnet is red, faced, or turned up with yellow, his doublet blue, the ſleeves blue, turned up with yellow, ſomething like red muffettees at his wriſts, over his doublet is a red garment, like a ſhort cloak with arm-holes, and with a yellow cape, his hoſe red, and garniſhed acroſs and perpendicularly on the thighs, with a narrow yellow lace. His ſhoes are brown.

7. The Hobby Horse.

> [" *Gelas.* —Doſt thou knowe where
> Are any wodden horſes to be ſould,
> That neede noe ſpurre nor haye ? Ile aſke this ſtrainger.
> *Pæd.* H'ſt, maſter, ſtay !
> Maſter, what ſay you to a hobby horſe ?—"
> *Timon*, a Play, i. 4.]

Tollett is induced to think the famous Hobby Horſe to be the King of the May, though he now appear as a juggler and a buffoon, from the crimſon foot-cloth[3] fretted with gold, the golden bit, the purple bridle,

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[1 Gutch's " Robin Hood," vol. ii. p. 210.]

[2 Douce's " Illuſtr." vol. ii. p. 463.]

[3] The foot-cloth, however, was uſed by the Fool. In Braithwaite's " Strappado for the Divell," 1615, p. 30, we read :

> " Erect our aged Fortunes make them ſhine
> (Not like *the Foole in's foot-cloath* but) like Time
> Adorn'd with true Experiments," &c.

with a golden taſſel, and ſtudded with gold, the man's purple mantle with a golden border, which is latticed with purple, his golden crown, purple cap, with a red feather and with a golden knop.

"Our Hobby," he adds, "is a ſpirited horſe of paſte-board, in which the maſter dances and diſplays tricks of legerdemain, ſuch as the threading of the needle, the mimicking of the whigh-hie, and the daggers in the noſe, &c., as Ben Jonſon acquaints us, and thereby explains the ſwords in the man's cheeks. What is ſtuck in the horſe's mouth I apprehend to be a ladle, ornamented with a ribbon. Its uſe was to receive the ſpectators' pecuniary donations." "The colour of the Hobby Horſe is a reddiſh white, like the beautiful bloſſom of the peach-tree. The man's coat, or doublet, is the only one upon the window that has buttons upon it, and the right ſide of it is yellow, and the left red."

The *hobby-harneis* mentioned in the Wardrobe Accounts of Edward IV., 1480, was intended, not for a hobby-horſe, but for an Iriſh *Hobby*, or ſmall horſe imported into this country from Ireland at an early date.

This character is introduced into ſeveral of the old comedies. In "Patient Griſſil," 1603, there is the following:

> "*Urc.* No more of theſe jadiſh tricks: here comes the hobby-horſe.
> *Far.* Oh, he would dance a morrice rarely, if he were hung with bells.
> *Urc.* He would jangle villainouſly."

There is the following paſſage in Kemp's "Nine Daies Wonder," 1600: "On Munday morning, very early, I rid the 3 myles that I daunſt the Satterday before; where alighting, my Taberer ſtruck up, and lightly I tript forward, but I had the heauieſt way that euer mad Morrice-dancer trod; yet

> With hey and ho, through thicke and thin,
> *The Hobby-horſe quite forgotten,*
> I followed, as I did begin,
> Although the way were rotten."[1]

Shakeſpeare, in "Hamlet," acted in 1602, makes his Anglo-Daniſh hero complain of the oblivion into which the Hobby-horſe had then fallen.

And in the ballad introduced into Weelkes's "Ayres," 1608, there is the ſame alluſion:—

> "Since Robin Hood, Maid Marian,
> And Little John are gone—a;
> The hobby-horſe was quite forgot,
> When Kempe did daunce alone a."

In the later literature of the ſeventeenth century, if not in that of Shakeſpeare's own day, *Hobby-horſe* evidently ſtands very often for a children's horſe, the toy which has been elaborated by modern art into a rocking-horſe. Thus, in "Muſarum Deliciæ," 1656:

[1 See the late Mr. Hunter's "New Illuſtrations of Shakeſpeare," vol. ii. p. 248.]

" Another ſware, that I no more did ride,
Then children, that a hobby-horſe beſtride."]

In "The Vow-Breaker," 1636, by William Sampſon, is the following dialogue between Miles, the Miller of Ruddington, and Ball, which throws great light upon this now obſolete character:

"*Ball.* But who ſhall play the Hobby Horſe? Maſter Major?

"*Miles.* I hope I looke as like a Hobby Horſe as Maſter Major. I have not liv'd to theſe yeares, but a man woo'd thinke I ſhould be old enough and wiſe enough to play the Hobby Horſe as well as ever a Major on 'em all. Let the Major play the Hobby Horſe among his brethren, and he will; I hope our towne ladds cannot want a Hobby Horſe. Have I practic'd my reines, my carree'res, my pranckers, my ambles, my falſe trotts, my ſmooth ambles, and Canterbury paces, and ſhall Maſter Major put me beſides the Hobby Horſe? Have I borrow'd the fore horſe-bells, his plumes, and braveries, nay, had his mane new ſhorne and frizl'd, and ſhall the Major put me beſides the Hobby Horſe? Let him hobby-horſe at home, and he will. Am I not going to buy ribbons and toyes of ſweet Urſula for the *Marian*, and ſhall I not play the Hobby Horſe?

"*Ball.* What ſhall Joſhua doe?

"*Miles.* Not know of it, by any meanes; hee'l keepe more ſtir with the Hobby Horſe then he did with the Pipers at Tedbury Bull-running: provide thou for the *Dragon*, and leave me for a Hobby Horſe.

"*Ball.* Feare not, I'le be a fiery Dragon."

And afterwards, when Boote aſkes him:

"Miles, the Miller of Ruddington, gentleman and ſouldier, what make you here?

"*Miles.* Alas, Sir, to borrow a few ribbandes, bracelets, eare-rings, wyertyers, and ſilke girdles and hand-kerchers for a Morice, and a ſhow before the Queene.

"*Boote.* Miles, you came to ſteale my Neece.

"*Miles.* Oh Lord! Sir, I came to furniſh the Hobby Horſe.

"*Boote.* Get into your Hobby Horſe, gallop, and be gon then, or I'le Moris-dance you—Miſtris, waite you on me. *Exit.*

"*Urſula.* Farewell, good Hobby Horſe.—*Weehee. Exit.*"

[It has been ſatisfactorily ſhown that the *Mari Lhoyd*, or horſe's ſkull decked with ribbons, which uſed to be carried about at Chriſtmas in Wales, was not excluſively a Welſh cuſtom, but was known and practiſed in the Border-counties. It was undoubtedly a form of the old Engliſh Hobby Horſe, one univerſally prevalent as a popular ſport, and conducted, as the readers of Strutt, Douce, and others, are already well aware, with all kinds of groteſque and whimſical mummery; but it does not ſeem ſo certain that the etymology ſuggeſted by a correſpondent of "Notes and Queries" (Merry Ludi) can be ſuſtained. I am, for my part, hopeleſſly incredulous.]

The abhorrence of the Puritans to this diverſion *in toto* is depicted in Beaumont and Fletcher's "Women Pleaſed." Bayes's troop in the Duke of Buckingham's "Rehearſal," is ſaid by Douce, to afford

a fair idea of the Hobby-horſe in the Morris. Naſh, who wrote nothing probably after 1600, deſcribes in his "Summers Laſt Will and Teſtament," printed in that year, the fool as going round and collecting the money from the crowd. At an earlier date we hear of a ladle ſuſpended from the beaſt's mouth, as a receptacle for public contributions. In Naſh's play, three clowns and three maids, while they dance, ſing the following lines in chorus :—

"Trip and goe, heave and hoe,
Up and downe, to and fro,
From the towne, to the grove,
Two and two, let us rove,
A Maying, a playing;
Love hath no gainſaying:
So merrily trip and goe."

In Lancaſhire the Hobby-horſe is known as *Old Ball;* but this invention, which is, in the county named, more eſpecially deſtined to Pace-egging time, or Eaſter, does not by any means exactly correſpond with the genuine Hobby-horſe of Elizabethan days, but ſeems to be rather a provincial outgrowth from it.

We perhaps owe to the Hobby-horſe not only the familiar expreſſion, "to ride a hobby," that is to ſay, to indulge a crotchet, but "to ride the Great Horſe," which is mentioned in a paper inſerted by Gutch in his "Collectanea Curioſa," 1781, in apparent reference to Sir Balthazar Gerbier's project for a Royal Academy or College of Honour, conceived by him in the reign of James I. This *Great Horſe* was, ſo far as one can collect, the new ſyſtem or *curriculum*, which Gerbier was then endeavouring to inſtitute.

In a May-game which took place on the 30th of May, 1557, in Fenchurch Street, Henry Machyn's "Diary" informs us that the "Nine Worthies" were alſo repreſented. They alſo took part in the one which was celebrated on the 24th June, 1559.

It may be neceſſary indeed to obſerve that the May-game was not confined to the month, from which it derived its name, and to which it had been, doubtleſs, originally limited: for, on the 3rd June, 1555, there was, according to Machyn, "a goodly May-gam at Weſtmynſter as has ben ſynes." There were, he adds, "gyantes, moresPykes, gunes, and drumes, and duwylles [devils], and iij mores-danſſes, and bag-pypes and wyolles, and mony dyſgyſſyd, and the lord and lade of May rod gorgyouſly, with mynſterelles dyver[s] playng."]

[Walpole, or rather Vertue] in his "Catalogue of Engravers," under Peter Stent, has deſcribed two paintings at Lord Fitzwilliam's [rather coarſely and poorly executed] by Vinckenboom, about the end of the reign of James I., in one of which a Morris Dance is introduced, conſiſting of ſeven figures, *viz.* a fool, a Hobby Horſe, a piper, a Maid Marian, and three dancers.[1]

[[1] A reduced copy is given by Douce from a tracing by Groſe. For an account of the May-day celebrations in France before the Revolution of 1789, ſee Douce's] "Illuſt. of Shakeſpeare," vol. ii. pp. 463, 468, 471 [from which, indeed, Brand has taken almoſt *totidem verbis* a good deal of this ſection.]

[In Old Change, according to the "Hiſtory of Sign-Boards," there was a ſign called "The *Three* Morris Dancers," in the time of Charles II.[1]]

In [a tract of 1601],[2] ſpeaking of Weſton [the Jeſuit], the writer ſays: "He lifted up his countenance, as if a new ſpirit had been put into him, and tooke upon him to controll, and finde fault with this and that: (as *the comming into the Hall* of the *Hobby-horſe* in Chriſtmas: affirming that he would no longer tolerate theſe and thoſe ſo groſſe abuſes, but would have them reformed."

[The ſport which Plot[3] deſcribes as having been performed within *his* memory at Abbot's or Paget's Bromley, under the name of the *Hobby-horſe Dance*, is nothing more than the common ruſtic diverſion, not diſuſed till of late years, in which a man, carrying the image of a horſe between his legs, and in his hands holding a bow and arrow, plays the horſe. "The latter," ſays Douce, "paſſing through a hole in the bow, and ſtopping on a ſhoulder, made a ſnapping noiſe when drawn to and fro, keeping time with the muſic. With this man danced ſix others, carrying on their ſhoulders as many rein-deer heads, with the arms of the chief families to whom the revenues of the town belonged. They danced the heys and other country dances. To the above Hobby-horſe Dance there belonged a pot, which was kept by turns by the reeves of the town, who provided cakes and ale to put into this pot; all people who had any kindneſs for the good intent of the inſtitution of the ſport giving pence a-piece for themſelves and families. Foreigners alſo that came to ſee it contributed; and the money, after defraying the expenſe of the cakes and ale, went to repair the church and ſupport the poor: which charges, adds Plot, are not now perhaps ſo cheerfully borne."]

[St. Helen's, or Eline's Day.

(*May* 2.)

THE 2nd of May, St. Helen's Day," ſays Mr. Atkinſon, "is Rowan-tree [mountain-aſh] day, or Rowan-tree Witch-day, and on that day, even yet with ſome, the method of proceeding is for ſome member of the houſehold or family to go the firſt thing in the morning, with no thought of any particular Rowan-tree. . . From

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[1] An engraving of this is given in the work referred to.]

[2] "A True Relation of the Faction begun at Wiſbeach," by Fa. Edmunds, &c. 1601, p. 7.

[3] "Hiſtory of Staffordſhire" [1668] p. 434.

this tree a ſufficient ſupply of branches is taken and (a different path home having been taken, by the ſtrict obſervers, from that by which they went) on reaching home twigs are ſtuck over every door of every houſe in the homeſtead, and ſcrupulouſly left there, till they fall out of themſelves. A piece is alſo always borne about by many in their pockets, or purſes, as a prophylactie againſt witching. Not ſo very long ſince, either, the farmers uſed to have whipſtocks of Rowan-tree wood—Rowan-tree gads they were called—and it was held that, thus ſupplied, they were ſafe againſt having their draught fixed, or their horſes made reſtive by a witch."[1]

In the "Plumpton Correſpondence," under the date of 1489-90 *circiter*, is a letter from Edward Plumpton, in which he ſays that he has made an appointment to meet a perſon at Knareſborough "the Wedneſday next after Saynt Eline Day." This was the 2nd of May, and was alſo called *the Invention of the Holy Croſs*, in commemoration of the diſcovery of that ſacred relic by the Empreſs Helena. A ſufficiently ample account of this legend is given in "The Book of Days." Another Holy Croſs or Holy Rood Day will be noticed elſewhere, the Emperor Heraclius having alſo been the fortunate finder of a portion of the croſs, and the founder of a feſtival in honour of the incident on the 14th of September.

"Twoo peces off the holye croſſe," occur in an Inventory of Reading Abbey in 1537, and probably there was not a religious houſe in the kingdom without a ſimilar curioſity in its poſſeſſion; ſo that to aſſume all theſe relics genuine, we muſt alſo aſſume the croſs itſelf to have been of conſiderable dimenſions.]

Royal Oak Day.

ON the 29th of May,[2] the anniverſary of the Reſtoration of Charles II., it is ſtill cuſtomary, eſpecially in the North of England, for the common people to wear in their hats the leaves of the oak, which are ſometimes covered on the occaſion with leaf-gold.

This is done, as everybody knows, in commemoration of the marvellous eſcape of that monarch from thoſe that were in purſuit of him,

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[1 "Gloſs. of Clevel. Dialect," 1868, p. 417.]

[2 "May the 29th," ſays the author of the "Feſta Anglo-Romana," 1678, "is celebrated upon a double account; firſt, in commemoration of the birth of our ſoveraign king Charles the Second, the princely ſon of his royal father Charles the Firſt of happy memory, and Mary the daughter of Henry the Fourth, the French king, who was born the 29th day of May 1630; and alſo, by Act of Parliament, 12 Car. II. by the paſſionate deſires of the people, in memory of his moſt happy Reſtoration."

who paſſed under the very oak tree in which he had ſecreted himſelf, after the deciſive battle of Worceſter.

"It was the cuſtom, ſome years back, to decorate the monument of Richard Penderell (in the church-yard of St. Giles-in-the-Fields, London), on the 29th of May, with oak branches."[1]

I remember the boys at Newcaſtle-upon-Tyne had formerly a taunting rhyme on this occaſion, with which they uſed to inſult ſuch perſons as they met on this day who had not oak leaves in their hats:—

"Royal Oak,
The Whigs to provoke."

There was a retort courteous by others, who contemptuouſly wore plane-tree leaves, which is of the ſame homely ſort of ſtuff:—

"Plane-tree leaves;
The Church-folk are thieves."

Puerile and low as theſe and ſuch-like ſarcaſms may appear, yet they breathe ſtrongly that party-ſpirit which they were intended to promote, and which it is the duty of every good citizen and real lover of his country to endeavour to ſuppreſs.

"An antient poor woman" [an old writer relates] "went from Wapping to London *to buy flowers*, about the 6th or 7th of May 1660, *to make garlands for the day of the king's proclamation* (that is, May 8th), to gather the youths together to dance for the garland; and when ſhe had bought the flowers, and was going homewards, a cart went over part of her body, and bruiſed her for it, *juſt before the doors of ſuch as ſhe might vex thereby*. But ſince, ſhe remains in a great deal of miſery by the bruiſe ſhe had gotten, and cryed out, the devil! ſaying, the devil had owed her a ſhame, and now thus he had paid her. It's judged at the writing hereof that ſhe will never overgrow it."[2]

I find a note too in my MS. Collections, but forget the authority, to the following effect: "Two ſoldiers were whipped almoſt to death, and turned out of the ſervice, for *wearing boughs* in their hats on the 29th of May, 1716."

"A bow-ſhoot from Boſcobel-houſe,"[3] ſays Stukeley, "juſt by a horſe-track paſſing through the wood, ſtood the Royal Oak, into which the king and his companion, Colonel Carlos, climbed by means of the hen-rooſt ladder, when they judg'd it no longer ſafe to ſtay in the houſe; the family reaching them victuals with the nut hook. The tree is now encloſed in with a brick wall, the inſide whereof is covered with lawrel, of which we may ſay, as Ovid did of that before the Auguſtan palace, 'mediamque tuebere quercum.' Cloſe by its ſide grows a young thriving plant from one of its acorns."

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[1] "Caulfield's Memoirs of Remarkable Perſons," p. 186.
[2] "The Lord's Loud Call to England," by H. Jeſſe, 1660, p. 29.
[3] "Itinerarium Curioſum," 1724, vol. iii. p. 57.

He adds, "Over the door of the incloſure, I took this inſcription in marble:

> Feliciſſimam arborem quam in aſylum potentiſſimi Regis Caroli II. Deus O. M. per quem reges regnant hic creſcere voluit, tam in perpetuam rei tantæ memoriam, quam ſpecimen firmæ in reges fidei, muro cinctam poſteris commendant Baſilius et Jana Fitzherbert.
>
> Quercus amica Jovi."

In Shipman's "Carolina," 1683, p. 53, are ſome thoughts on this ſubject.

The king, after the Reſtoration, reviewing the place, carried ſome of the acorns, and ſet them in St. James's Park or Garden, and uſed to water them himſelf.

[At Tiverton, in Devon, a cuſtom, probably dating from 1660, prevailed formerly of forming a proceſſion of young men, dreſſed in the old faſhion and armed with ſwords, for the purpoſe of levying black-mail on the inhabitants. It was headed by a ſort of merry-Andrew, called *Maſter Oliver*, who was pelted by the boys, the latter taking care not to let him catch them. There was a feaſt in the evening.

It ſeems that in ſome parts of Devonſhire they have a cuſtom of dreſſing up dolls, which they call *May-babies*, in commemoration of Charles II. and his concealment in the oak. The women and children carry theſe about, encloſed in a box, and covered with a looſe cloth. The preciſe origin of the uſage has not been hitherto traced. In the ſame neighbourhood, the people make an effigy of ſtraw, which they dreſs up in royal attire, even to the Blue Ribbon and Garter, and carry in proceſſion. This alſo belongs to Oak-apple Day, and is more clearly indicative, *primâ facie*, of a deſire to perpetuate the memory of the Reſtoration.

What is known as *Evil May-day* was an inſurrection of the apprentices of London in 1517. It is deſcribed ſufficiently at large in the chronicles. Johnſon, in his "Crowne-Garland of Goulden Roſes," 1659, has the "Story of Ill May-day in the time of King Henry VIII., and why it was ſo called, and how Queen Katherine begged the lives of two thouſand London 'prentices. To the tune of 'Eſſex's Laſt Good-night.'" A ſedition of a very ſimilar character occurred in 1586, and is referred to in a letter from Fleetwood, Recorder of London, to the Lord Treaſurer Burleigh.

People formerly believed in the reſtorative properties of *May-dew*. Pepys notes in his "Diary," under May 28, 1667: "My wife away down with Jane and W. Hewer to Woolwich, in order to a little ayre and to lie there tomorrow, and ſo to gather May-dew tomorrow morning, which Mrs. Turner hath taught her is the only thing in the world to waſh her face with; and I am contented with it." On the 9th of May 1669, Mrs. Pepys "went with her coach abroad" for the ſame purpoſe. Lord Braybrooke refers to Hone's "Every Day Book," where a caſe of belief in this *diſſolvent* (as Aubrey calls it) is noticed as late as 1791.

It was long an article of popular faith, that a maiden, waſhing herſelf with dew from the hawthorn on the 1ſt of May at daybreak, would preſerve her beauty for the reſt of her life.

THE FURRY-DAY SONG.[1]

"Robin Hood and Little John,
They both are gone to the fair,
And we'll go to the merry green wood,
And ſee what they do there.
For we were up as ſoon as any day
For to fetch the ſummer home,
The ſummer and the May, O,
For the ſummer now is come!
Where are thoſe Spaniards
That make ſo great a boaſt?
They ſhall eat the grey gooſe feather,
And we will eat the roaſt.
As for the brave St. George,
St. George he was a knight;
Of all the knights in Chriſtendom
St. Georgy is the right.
God bleſs Aunt Mary Moſes,
And all her powers and might,
And ſend us peace in merry England,
Both day and night!"

MAY-CATS.

A correſpondent of "Notes and Queries"[2] ſtates, that in Wiltſhire and Devonſhire cats born in May are not valued, becauſe it is believed they will catch no mice or rats, and will, on the contrary, "bring in ſnakes and ſlow-worms."]

Whitſuntide.

["*Willy.* By my booke this is a tale
Would befit our Whitſon-ale;
Better cannot be I wiſt,
Deſcant on it he that liſt.
And full gladly giue I wold
The beſt Coſſet in my fold,
And a Mazor for a fee,
If this ſong thou'lt teachen me.
'Tis ſo quaint and fine a lay,
That vpon our reuell day,
If I ſung it, I might chance
(For my paines) be tooke to dance
With our Lady of the May."
The Shepheards Pipe, 1614, ſign. C 6.]

[1 Printed in the "Cornwall Gazette" for May, 1846, and republiſhed in Gutch's "Robin Hood," 1847, vol. ii. p. 417.]

[2 1ſt Series, vol. iii. p. 20.]

Whitsun-ale.[1]

FOR the church ale, ſays Carew,[2] "two young men of the pariſh are yerely choſen by their laſt foregoers to be wardens, who, dividing the taſk, make collection among the pariſhioners of whatſoever proviſion it pleaſeth them voluntarily to beſtow. This they employ in brewing, baking, and other acates, againſt Whitſontide; upon which holydays the neighbours meet at the church houſe, and there merily feed on their owne victuals, contributing ſome petty portion to the ſtock, which, by many ſmalls, groweth to a meetly greatnes: for there is entertayned a kind of emulation between theſe wardens, who by his graciouſneſs in gathering, and good huſbandry in expending, can beſt advance the churches profit. Beſides the neighbour pariſhes at thoſe times lovingly viſit one another, and this way frankly ſpend their money together. The afternoones are conſumed in ſuch exerciſes as olde and yong folke (having leyſure) doe accuſtomably weare out the time withall.

"When the feaſt is ended, the wardens yeeld in their account to the pariſhioners; and ſuch money as exceedeth the diſburſment is layd up in ſtore, to defray any extraordinary charges ariſing in the pariſh, or impoſed on them for the good of the countrey or the princes ſervice: neither of which commonly gripe ſo much, but that ſomewhat ſtil remayneth to cover the purſes bottom."[3]

At p. 8 of "A ſerious Diſſuaſive againſt Whitſun Ales," 1736,

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[[1] *Ale*, or *eale*, A.-S. (a form not yet obſolete) ſeems to be conſidered as ſignificant in the preſent connection of nothing, more or leſs, than a merry-making, where ale was a leading beverage and entertainment; and this explanation (rather than etymology) is corroborated by a paſſage which will be quoted directly from Stubbes. "That ALE is *feſtival* appears from its ſenſe in compoſition," ſays Warton; "as amongſt others, in the words Leet-ale, Lamb-ale, Whitſun-ale, Clerk-ale, and Church-ale. LEET-ALE, in ſome parts of England, ſignifies the dinner at a court-leet of a manor for the jury and cuſtomary tenants. LAMB-ALE is ſtill uſed at the village of Kirtlington in Oxfordſhire, for an annual feaſt or celebrity at lamb-ſhearing. Clerk-ale occurs in Aubrey's 'Hiſtory of Wiltſhire,' [printed in 1847]. Church-ale was a feaſt celebrated for the repair of the church, or in honour of the Church ſaint. In Dodſworth's Manuſcripts, there is an old indenture, made before the Reformation, which not only ſhows the deſign of the Church-ale, but explains this particular uſe and application of the word ale. . . . But Mr. Aſtle [had] a curious record about 1575, which proves the BRIDE-ALE ſynonymous with the WEDDYN-ALE.* . . . . Among Biſhop Tanner's MS. additions to Cowel's 'Law Gloſſary,' in the Bodleian Library, is the following note from his own collections: 'A.D. 1468. Prior Cant. et Commiſſarii viſitationem fecerunt (Dioceſi Cant. vacante per mortem archiepiſcopi) et ibi publicatum erat, quod potationes factæ in eccleſiis, vulgariter dictæ YELEALYS, vel BREDEALYS, non eſſent ulterius in uſu ſub pœnâ excommunicationis majoris.'"]

[2] "Survey of Cornwall," p. 68.

[3] The Whitſun-ales have been already mentioned as common in the vicinity of Oxford.

[* Printed in Antiq. Repert. ed. 1807, vol. i. p. 69.]

written by a Glouceſterſhire clergyman, we read: "Theſe ſports are attended uſually with ludicrous geſtures, and acts of foolery and buffoonry—but children's play, and what therefore grown up perſons ſhould be aſhamed of."[1]

In the Churchwardens' Accounts of St. Mary's pariſh, Reading, we find the following:[2]

"A.D. 1557. Item, payed to the Morrys Daunſers and the Mynſtrelles, mete and drink at Whytſontide, iij*s.* iiij*d.*"

Pariſh of St. Laurence, "A.D. 1502. It. payed to Will'm Stayn' for makyng up of the maydens ban' cloth, viij*d.*" "A.D. 1504. It. payed for bred and ale ſpent to the uſe of the church at Whitſontyd, ij*s.* v*d.* ob. It. for wyne at the ſame tyme, xiiij*d.*" "A.D. 1505. It. rec. of the maydens gaderyng at Whitſontyde by the tre at the church dore, clerly ij*s.* v*d.* It. rec. of Richard Waren, for the tre at the church dore, iij*d.*"

Pariſh of St. Giles, ſub anno 1535. "Of the *Kyng play* at Whitſuntide, xxxv*s.* viij*d.*"

This laſt entry evidently alludes to ſomething of the ſame kind with the Kyngham, already mentioned. Under the pariſh of St. Laurence, we read: "A.D. 1499. It. payed for horſe mete to the horſes for the kyngs of Colen on May-day, v*d.*" A note adds: "This was a part of the pageant called the King-play, or King-game, which was a repreſentation of the Wiſe Men's Offering, who are ſuppoſed by the Romiſh Church to have been kings, and to have been interred at Cologne." Then follows: "It. payed to mynſtrells the ſame day, xij*d.*" [The Legend of the "Three Kings of Cologne" was printed four times at leaſt, by Wynkyn de Worde; their offerings are mentioned in a paſſage cited in the "Hiſtory of Signboards," as a charm againſt the falling ſickneſs.

In the "Cheſter Myſteries," the play of the "Three Kings" was allotted to the Corporation of Vintners.

A writer in the "Antiquarian Repertory,"[3] deſcribed a cuſtom prevalent at Whitſuntide in the Cotſwold country. But the account given preſents no diſtinctive characteriſtics. "Two perſons," ſays the narrator, "are choſen previous to the meeting to be Lord and Lady of the *Yule* (Ale?) who dreſs as ſuitably as they can to the characters they aſſume. A large empty barn, or ſome ſuch building, is provided for the Lord's hall, and fitted up with ſeats to accommodate the company. Here they aſſemble to dance and regale in the beſt manner their circumſtances and the place will afford. Each young fellow treats his girl with a ribbon or favour; the Lord and Lady honour the hall with their preſence, attended by the ſteward, ſword-bearer,

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[1 The writer equally denounces, as may be ſuppoſed, Morris-dances and Maypoles, Midſummer-ales, and Mead-mowings, and Wakes, as relics of Paganiſm and provocations to Sabbath-breaking.]

[2] Coates's "Hiſtory of Reading," p. 130.

[3 Ed. 1807, vol. ii. 387-8.]

purſe-bearer, and mace-bearer, with their ſeveral badges or enſigns of office. They have likewiſe a page or train-bearer, and a jeſter dreſt in a party-coloured jacket, whoſe ribaldry and geſticulation contribute not a little to the entertainment of the company. The Lord's muſic, conſiſting generally of a pipe and tabor, is employed to conduct the dance."[1]]

Worſley,[2] ſpeaking of the pariſh of Whitwell, tells us, that there is a leaſe in the pariſh cheſt, dated 1574, "of a houſe called the church houſe, held by the inhabitants of Whitwell, pariſhioners of Gatcombe, of the lord of the manor, and demiſed by them to John Brode, in which is the following proviſo: Provided always, that, if the Quarter ſhall need at any time to make a Quarter-Ale, or Church-Ale, for the maintenance of the chapel, that it ſhall be lawful for them to have the uſe of the ſaid houſe, with all the rooms, both above and beneath, during their Ale."

Stubbes, in his "Anatomie of Abuſes, 1585, p. 95, gives the following account of "The Maner of Church-Ales in England:"

"In certaine townes where dronken Bacchus beares ſwaie, againſt Chriſtmas and Eaſter, Whitſondaie, or ſome other tyme, the churchewardens of every pariſhe, with the conſent of the whole pariſhe, provide halfe a ſcore or twenty quarters of mault, wherof ſome they buy of the churche ſtocke, and ſome is given them of the pariſhioners themſelves, every one conferring ſomewhat, according to his abilitie; whiche mault being made into very ſtrong ale or beere, is ſette to ſale, either in the church or ſome other place aſſigned to that purpoſe. Then when this is ſet abroche, well is he that can gette the ſooneſt to it, and ſpend the moſt at it.—In this kinde of practice they continue ſixe weekes, a quarter of a yeare, yea, halfe a year together. That money, they ſay, is to repaire their churches and chappels with, to buy bookes for ſervice, cuppes for the celebration of the Sacrament, ſurpleſſes for ſir John, and ſuch other neceſſaries. And they maintaine other extraordinarie charges in their Pariſh beſides."

[In Jonſon's "Maſque of Queenes," 1609, one of the Hags ſays:

> "I had a dagger: what did I with that?
> Kill'd an infant, to haue his fat.
> A piper it got, at a Church-ale,
> I bad him agayne blow wind i' the tayle."

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[1] Deſcription of Sculptures on the outſide of St. John's Church, Cirenceſter, in Carter's "Antient Sculpture," &c. vol. ii. p. 10. See Rudder's "Glouceſterſhire," 1779, pp. 23, 24 [for the ſuppoſed origin of theſe ales].

It appears from Kethe's Sermon at Blandford, 1570, that it was the cuſtom at that time for the Church Ales to be kept upon the ſabbath-day; which holy day, ſays our author, "the multitude call their revelying day, which day is ſpent in bulbeatings, bearebeatings, bowlings, dicyng, cardyng, daunſynges, drunkennes and whoredome," "in ſo much, as men could not keepe their ſervauntes from lyinge out of theyr owne houſes the ſame ſabbath-day at night."

For Scot-Ales, Give-Ales, Leet-Ales, Bride-Ales, Clerk-Ales, &c. ſee "Archæol." vol. xii. p. 11-17.

[2] "Hiſtory of the Iſle of Wight," p. 210.

Payments and receipts or accounts of theſe various Church-ales are very frequent items in all the early Churchwardens' books. Attention may be particularly directed to Mr. Ouvry's Extracts from thoſe of Wing, Co. Bucks, in the thirty-ſixth volume of "Archæologia." The entries go back as far as 1527. We here meet with ſeveral credits given in the books under each year for the May Ale, the Hock-tide Ale, the Whitſun Ale, and the Sepulchre Ale. In 1537, the firſt-named, after all expenſes paid, realized 34*s.* In 1550, the May Ale produced 2*l.* 0*s.* 2*d.*; but the amount of this and of the other *ales* was liable to much fluctuation, both here and elſewhere. It depended on circumſtances. In 1564, the May Ale was worth 3*l.* 9*s.* 7*d.*, and in later years the increaſe ſeems to have been ſteady; but in ſome caſes it is a little uncertain, whether the totals given are to be underſtood as groſs or net.

In the Churchwardens' Accounts of Minchinhampton under 1580, among the *Receipts*, occur "gathered the hoglyn money, which ys x*s.* iiij*d.*; we made of oure Whiteſon ale, iij. *li.* v*s.*"[1]

At a Court of the Manor of Edgware, in 1555, "it was preſented that the butts at Edgware were very ruinous, and that the inhabitants ought to repair them; which was ordered to be done before the enſuing Whitſontide."[2]

"At a Veſtry held at Brentford in 1621, ſeveral articles were agreed upon with regard to the management of the pariſh ſtock by the chapelwardens. The preamble ſtated, that the inhabitants had for many years been accuſtomed to have meetings at Whitſontide, in their church-houſe and other places there, in friendly manner to eat and drink together, and liberally to ſpend their monies, to the end neighbourly ſociety might be maintained; and alſo a common ſtock raiſed for the repairs of the church, maintaining of orphans, placing poor children in ſervice, and defraying other charges." In the Accompts for the Whitſontide Ale, 1624, the gains are thus diſcriminated:

	£	*s.*	*d.*
Imprimis, cleared by the pigeon holes . .	4	19	0
———————— by hocking	7	3	7
———————— by riffeling	2	0	0
———————— by victualling	8	0	2
	22	2	9

The hocking occurs almoſt every year till 1640, when it appears to have been dropt. It was collected at Whitſuntide:

1618. Gained with hocking at Whitſuntide . £16 12*s.* 3*d.*

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[1] "Archæol." vol. xxxv. p. 432. In 1588, the "clere gaine of the churche ale" was 4*l.* 10*s.* and in 1589, 4*l.* 15*s.*—*Ibid.* p. 435.]

[2] Blackſtone ſays, that it was uſual for the lord of this manor to provide a minſtrel or piper for the diverſion of the tenants, while they were employed in his ſervice. —*Lyſons*, vol. ii. p. 244.

The other games were continued two years later. Riffeling [or Rifling, will be deſcribed hereafter.][1]

In the introduction to his "Natural Hiſtory of North Wilts,"[2] Aubrey gives the following curious account of Whitſun Ales: "There were no rates for the poor in my grandfather's days; but for Kingſton St. Michæl (no ſmall pariſh) the Church-Ale of Whitſuntide did the buſineſs. In every pariſh is (or was) a church houſe, to which belonged ſpits, crocks, &c. utenſils for dreſſing proviſion. Here the houſekeepers met and were merry, and gave their charity. The young people were there too, and had dancing, bowling, ſhooting at butts, &c., the ancients ſitting gravely by, and looking on. All things were civil, and without ſcandal."[3]

Among the ancient annual church diſburſements of St. Mary at Hill, London, I find the following entry: "Garlands, Whitſunday, iij*d.*" Sometimes alſo the ſubſequent: "*Water for the Funt* on Whitſon Eve, i*d.*" This is explained by the following extract from Strutt:[4] "Among many various ceremonies, I find that they had one called, 'the Font hallowing,' which was performed on Eaſter Even and *Whitſunday Eve;* and, ſays an old Homiliſt,[5] 'in the begynnyng of holy chirch, all the children weren kept to be cryſtened on thys even, at the Font hallowyng; but now, for encheſone that in ſo long abydynge they might dye without cryſtendome, therefore holi chirch ordeyneth to cryſten at all tymes of the yeare; ſave eyght dayes before theſe Evenys, the chylde ſhalle abyde till the Font hallowing, if it may ſavely for perrill of death, and ells not.'"

Collinſon,[6] ſpeaking of Yatton, ſays, that "John Lane of this pariſh,

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[1] Lyſons' "Environs," vol. ii. p. 55. In p. 54, are the following Extracts from the Chapel Wardens' Account Books:

		£	*s.*	*d.*
1620.	Paid for 6 boules	0	0	8
———	for 6 tynn tokens	0	0	6
———	for a pair of pigeon holes	0	1	6
1621.	*Paid to her that was* LADY *at Whitſontide*, by conſent	0	5	0
—	Good wife Anſell, for the pigeon holes	0	1	6
—	Paid for the Games	1	1	0
1629.	Received of Robert Bicklye, for the uſe of our Games	0	2	0
—	Of the ſaid R. B. for a ſilver bar which was loſt at Elyng	0	3	6
1634.	Paid for the ſilver Games	0	11	8
1643.	Paid to Thomas Powell, for pigeon holes	0	2	0

The following occur in the Churchwardens' Books at Chiſwick:

1622.	Cleared at Whitſuntide	5	0	0
—	Paid for making a newe pair of pigeing holes	0	2	6

Ibid. vol. ii. p. 221.

[2] 1847, 4to.

[3] He adds: "Mr. A. Wood aſſures [me] that there were no almſhouſes, at leaſt they were very ſcarce, before the Reformation; that over againſt Chriſt Church, Oxon, is one of the ancienteſt. In every church was a poor man's box, but I never remembered the uſe of it; nay, there was one at great inns, as I remember it was before the wars. Theſe were the days when England was famous for the grey gooſe quills."

[4] "Manners and Cuſtoms," vol. iii. p. 174.

[5] Harl. MS. 2371.

[6] "Hiſtory of Somerſetſhire," vol. iii. p. 600.

gent. left half an acre of ground, called the Groves, to the poor for ever *reſerving a quantity of the graſs for ſtrewing the church on Whitſunday.*"

Naogeorgus ſays:[1]

> "On Whitſunday whyte pigeons tame in ſtrings from heauen flie,
> And one that framed is of wood ſtill hangeth in the ſkie.
> Thou ſeeſt how they with Idols play, and teach the people to;
> None otherwiſe then little gyrles with pvppets vſe to do."

A ſuperſtitious notion appears anciently to have prevailed in England, that "whatſoever one did aſk of God upon Whitſunday morning, at the inſtant when the ſun aroſe and play'd, God would grant it him." Ariſe Evans ſays, "I went up a hill to ſee the ſun ariſe betimes on Whitſunday morning," and ſaw it at its riſing "ſkip, play, dance, and turn about like a wheel."[2]

[At St. Briaval's, Glouceſterſhire, a very ſtrange *quaſi*-jocular cuſtom formerly prevailed on Whitſunday. Several baſkets full of bread and cheeſe, cut very ſmall, were brought into church, and immediately after ſervice were thrown by the churchwardens from the galleries among the congregation, who ſcrambled for them. The cuſtom was kept up, and may be ſtill, in order to ſecure to the poor of St. Briaval's and Havelsfield the right of cutting and carrying wood from 3000 acres of coppice in Hudknoll and the Meend. Every houſeholder was aſſeſſed 2*d.* towards defraying the coſt of the bread and cheeſe.[3]

The inhabitants of Burford formerly enjoyed the right of hunting deer in Whichwood Foreſt on Whitſunday. The Corporation ſtill poſſeſſes the letter, directed to them in 1593, to ſtay the privilege for that year, and accept two bucks from the keepers in lieu thereof, without prejudice to the future.

In a recent work by Mr. Heine on this great national feſtival, there is an account of a curious uſage ſtill in vogue at Enſham, in Oxfordſhire:

"Among ſingular cuſtoms, now obſolete, obſerved in the Whitſun ſeaſon, may be noticed one at Enſham (Oxford). There the townſpeople were allowed to cut down and carry away as much timber as they could lay in the abbey-yard, the churchwardens making the firſt chop on the trees. As much as they could carry out, in ſpite of the oppoſition of the ſervants, they were to keep for the reparation of the church. By this ſervice they kept the right of commonage.]

"At Kidlington, in Oxfordſhire," obſerves Beckwith,[4] "the cuſtom is, that, on Monday after Whitſun Week, there is a fat live lamb provided; and the maids of the town, having their thumbs tied behind them, run after it, and ſhe that with her mouth takes and holds the

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[1] "Popiſh Kingdom," by Googe, p. 53.

[2] "Eccho to the Voice from Heaven," 1652, p. 9. [But compare what Brand has ſaid about the ſun on *Eaſter*-day.]

[3] "Notes and Queries," 2nd Series, vol. x. p. 184.

[4] Edit. of Blount's "Jocular Tenures," 1784. He had this ex relatione Habitantium.

In "Poor Robin's Almanack" for 1676, ſtool-ball and barley-break are ſpoken

lamb is declared *Lady of the Lamb*, which being dreſſed, with the ſkin hanging on, is carried on a long pole before the lady and her companions to the Green, attended with muſic, and a Moriſco dance of men, and another of women, where the reſt of the day is ſpent in dancing, mirth, and merry glee. The next day the lamb is part baked, boiled, and roaſt, for the Lady's Feaſt, where ſhe ſits majeſtically at the upper end of the table, and her companions with her, with muſic and other attendants, which ends the ſolemnity."

[St. Richard.

AUBREY, in his "Remains of Gentiliſm and Judaiſm,"[1] ſays: "This cuſtome [the Bleſſing of Brine Springs] is yearly obſerved at Droitwich in Worceſterſhire, where, *on the day of St. Richard*, [the patron or tutelar Saint of that well, *i. e.* Salt Well] they keepe holy-day, and dreſſe the well with green boughs and flowers. One yeare, ſc[ilicet] a° [16]46, in the Preſbyterian time, it was diſcontinued in the civil warres; and after that the ſpringe ſhranke up, or dried up for ſome time; ſo afterwards they revived their annual cuſtom (notwithſtanding the power of the parliament and ſoldiers), and the ſalt water returned again and ſtill continues. This St. Richard was a perſon of great eſtate in theſe parts; and a briſke young fellow that would ride over hedge and ditch, and at length became a very devout man, and after his deceaſe was canonized for a ſaint. . . . . The day of the ſolemnization of the Feaſt and dreſſing this Well is the ninth day after Whitſunday."

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of as Whitſun ſports. In the Almanack for 1677, in June, oppoſite Whitſunday and Holidays, we read:

"At Iſlington
A fair they hold,
Where cakes and ale
Are to be ſold.

At Highgate and
At Holloway,
The like is kept
Here every day.

At Totnam Court
And Kentiſh Town,
And all thoſe places
Up and down."

[1 Thoms' "Anecdotes and Traditions," 1839, p. 93. Mr. Thoms cites Partridge's "Hiſtory of Nantwich," in proof of the exiſtence of a ſimilar practice there on Aſcenſion Day or Holy Thurſday, with reſpect to an ancient Pit known locally as the *Old Biat*.]

St. Eraſmus.

(*June* 2.)

THERE were two ſaints of this name. St. Eline, one of the martyrs of the 4th century, was alſo called St. Eraſmus; his day is November 25. The life of the biſhop and martyr, whoſe day is June 2, was printed by Julian Notary in 1520, 4°. He was ſuppoſed to exerciſe a beneficial influence in certain diſeaſes, eſpecially the colic. There is a letter from Henry Lord Stafford to Cromwell, then Lord Privy Seal, about 1539, in which the writer ſpeaks of the deſtruction of an image of St. Eraſmus. He deſcribes it as "an idoll, *callid of ignorant perſons* Sainct Eraſmus."

Stir-up Sunday.

FROM the commencing words of the Collect for the Day, the twenty-fifth Sunday *after* Trinity is called by ſchoolboys and girls by this name. It is the laſt Sunday, uſually, before the holidays. The young folks occaſionally indulge in the following rather profane parody:

"Stir up, we beſeech thee,
The pudding in the pot,
And when we get home,
We'll eat it all hot!"]

Trinity, or Trinity Sunday, Even.

IN Lyſons' "Environs,"[1] among his curious extracts from the Churchwardens' Accounts at Lambeth, are the following:

	£.	s.	d.
1519. Item, for garlonds and drynke for the chylderne on Trenyte Even	0	0	6
—— To Spryngwell and Smyth for ſyngyng with the Proceſſion on Trenete Sonday Even . .	0	0	12
——Item, for four onſſys of garneſyng rebonds, at 9*d.* the onſe[2]	0	3	0

[1] Vol. i. p. 310.

[2] Pennant obſerves: "In Wales, on Thurſday after Trinity Sunday, which they call Dudd ſon Duw, or Dydd gwyl duw, on the Eve before, they ſtrew a ſort of fern before their doors, called Red yn Mair." This is at Caerwis.

[In a letter from Mr. E. G. to Aubrey,[1] dated Aſcenſion Day, 1682, is an account of Newnton in North Wiltſhire; where, to perpetuate the memory of the donation of a common to that place, by King Athelſtan, and of a houſe for the hayward[2] the following ceremonies were appointed: "Upon every Trinity Sunday, the pariſhioners being come to the door of the hayward's houſe, the door was ſtruck thrice in honour of the Holy Trinity; then they entered. The bell was rung; after which, ſilence being ordered, they read their prayers aforeſaid. Then was a ghirland of flowers (about the year 1660 one was killed ſtriving to take away the ghirland) made upon an hoop, brought forth by a maid of the town upon her neck; and a young man (a bachelor) of another pariſh, firſt ſaluted her three times, in honour of the Trinity, in reſpect of God the Father. Then ſhe puts the ghirland upon his neck, and kiſſes him three times, in honour of the Trinity, particularly God the Son. Then he puts the ghirland on her neck again, and kiſſes her three times, in reſpect of the Holy Trinity, and particularly the Holy Ghoſt. Then he takes the ghirland from her neck, and, by the cuſtom, muſt give her a penny at leaſt, which, as fancy leads, is now exceeded, as 2*s.* 6*d.*, or &c.

"The method of giving this ghirland is from houſe to houſe annually, till it comes round.

"In the evening every commoner ſends his ſupper up to this houſe, which is called the Eale Houſe; and having before laid in there equally a ſtock of malt which was brewed in the houſe, they ſup together, and what was left was given to the poor."]

St. Barnabas.

(*June* 11.)

IN the Churchwardens' Account of St. Mary at Hill, London, 17 and 19 Edward IV., the following entry occurs:

"For *Roſe-garlondis* and *Woodrove*[3]*-garlondis* on St. Barnebes' Daye, xj*d.*"

And, under the year 1486:

"Item, for two doſs' di BOCSE GARLANDS for preſtes and clerks on Saynt Barnabe daye, j*s.* x*d.*"

[Under 1512 occurs:]

"Rec^d. of the *gadryng of the Maydens* on St. Barnabas' Day, vj*s.* viij*d.*"

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[1] Curll's "Miſcellanies," 1714.

[2] *i. e.* the perſon that looked after the beaſts that fed upon the common.]

[3] Loudon, quoted in Worceſter's Dict., ſays that woodroff is "ſuppoſed to be a corruption of the word *wood-rowell*, the whorls of leaves, according to Turner, (who ſeems to be followed by Gerarde), repreſenting certain kinds of 'rowelles of ſpores.' The common name (adds Loudon, *ibid.*) of plants of the genus *aſperula.*"]

And, among the diſburſements of 1512, we have:

"Roſe-garlands and Lavender, St. Barnabas, *is.* v*jd.*"

In the ſame Accounts, for 1509, is the following:

"For bred, wine, and ale, for the Singers of the King's Chapel, and for the Clarks of this town, on St. Barnabas, *is.* ii*jd.*"

Collinſon,[1] ſpeaking of Glaſtonbury, tells us, that, "beſides the Holy Thorn, there grew in the Abbey Church-yard, on the north ſide of St. Joſeph's Chapel, a miraculous Walnut Tree, which never budded forth before the feaſt of St. Barnabas, viz. the eleventh of June, and on that very day ſhot forth leaves, and flouriſhed like its uſual ſpecies. This tree is gone, and in the place thereof ſtands a very fine Walnut-tree of the common ſort. It is ſtrange to ſay how much this tree was ſought after by the credulous; and, though not an uncommon Walnut, Queen Anne, King James, and many of the nobility of the realm, even when the times of monkiſh ſuperſtition had ceaſed, gave large ſums of money for ſmall cuttings from the original."

[This miraculous tree is mentioned in the metrical Life of Joſeph of Arimathea, 1520:

"Great meruaylles men may ſe at Glaſtenbury
One of a walnot tree that there doth ſtande
In the holy grounde called the ſemetery
Harde by y^e^ place where Kynge Arthur was foũde
South fro Ioſephs Chapell it is walled in roũde
It bereth no leaues tyll the day of Saynt Barnabe,
And than that tree that ſtandeth in the grounde
Sproteth his leaues as fayre as any other tree."

According to the old ſtyle, this was Midſummer-day, and hence came the proverb:

"Barnaby bright, Barnaby bright,
The longeſt day, and the ſhorteſt night."

Barnaby bright is the popular name of the lady-bird in ſome localities, probably from this inſect being ſeen more at this ſeaſon of the year than at any other. For two other curious particulars relative to this day the reader may be referred to the "Book of Days."]

[St. Anthony of Padua.

(*June* 13.)

BALE, in his "Kynge Johan," ſays:

"Lete Saynt Antonyes hogge he had in ſome regarde."

There is an early notice of the legend of *St. Anthonie and the Pigs*, to be found in the "Book of Days" under January 17.

[1] Hiſt. of Somerſetſhire, vol. ii. p. 265.

In the "Memoirs of Arthur Wilſon," the hiſtorian and dramatiſt, written by himſelf, the eryſypelas is called *St. Anthony's fire*, and ſuch continues to be its common, or *vulgar* name; but of the origin of the phraſe I am not at preſent aware. In the Cleveland country, the diſeaſe, inſtead of *St. Anthony's fire*, is known as *Wildfire*.[1]

The alleged reaſon was that the people of Dauphiné, cured by the Saint of this complaint, gave it that name; but this is uncertain, as may be ſuppoſed. The fact is, however, that St. Anthony of Padua was not the hero of this ſtory at all, but his nameſake of Egypt, who lived in the third century, to whom the editor of the "Book of Days" gives (wrongly) the ſtory of the pigs.]

St. Vitus.

(*June* 15.)

[ON St. Vitus's Day, the Skinners' Company, accompanied by girls ſtrewing herbs in their path, and by the blue-coat boys placed by their patronage on the foundation of Chriſt's Hoſpital, march in proceſſion from Dowgate-Hill, where their hall is, to St. Antholin's Church, in Watling Street, to hear ſervice. The origin of this cuſtom does not ſeem to be known, but it is ancient.]

In Buchlerus[2] is a paſſage which ſeems to prove that St. Vitus's Day was [almoſt] equally famous for rain with St. Swithin's.[3]

Googe ſays:

> "The nexte is VITUS ſodde in oyle, before whoſe ymage faire
> Both men and women bringing hennes for offring do repaire:
> The cauſe whereof I doe not know, I thinke, for ſome diſeaſe
> Which he is thought to drive away from ſuch as him do pleaſe."[4]

Corpus Chriſti Day.

(*June* 14.)

CORPUS CHRISTI Day,[5] in all Roman Catholic countries, is celebrated with muſic, lights, flowers ſtrewed all along the ſtreets, their richeſt tapeſtries hung out upon the walls, &c.[6]

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[1] Atkinſon's "Cleveland Gloſſary," 1868, p. 575.]

[2] "Sententiæ Rythmicæ," p. 384.

[3] "Lux ſacrata Vito ſi ſit pluvioſa, ſequentes
Triginta facient omne madere ſolum."

[4] "Tranſl. of Naogeorgus," fol. 54, *verſo*. See a charm againſt St. Vitus's Dance in Turner on the "Diſeaſes of the Skin," p. 419.

[5] "Feſta Anglo-Romana," p. 73.

[6] Naogeorgus ("Popiſh Kingd." tranſl. by Googe, 1570, fol. 53 *verſo*) deſcribes at ſome length the cuſtoms prevalent in his day in Germany on Corpus Chriſti Day. His account is not entitled to a place in ſuch a work as the preſent, not even illuſtrating indirectly the ſubject in hand to any important extent.]

[In the Extracts by Davies from the "Records of York," 18 Edward IV., are two entries relative to the performance of the Corpus Chriſti play at York in that year:

"And paid for a banner of Thomas Gaunt, for the Corpus Chriſti play, at the inn of Henry Watſon, 4*d.*

"And paid Margaret, the ſempſtreſs, for the repair of the banners of the Corpus Chriſti play, 3*d.*"

Mr. Davies[1] obſerves: "We poſſeſs no authentic information of the time, when the obſervance of the feſtival was firſt introduced into England. The Chronicle of Sprott, which notices its inſtitution by Pope Urban IV., whoſe pontificate commenced in 1261, records 'the confirmation of the feſtival of Corpus Chriſti,' in the year 1318; and, perhaps, during this interval, it was tranſplanted from Italy into other parts of the Chriſtian world. . . . In the year 1313, Philip the Fair gave, in Paris, one of the moſt ſumptuous fêtes that had been ſeen for a long time in France. The King of England, Edward II., was invited expreſſly, and croſſed the ſea with his Queen Iſabella, and a ſplendid train of nobility. . . In the reign of Edward II. was written the miracle play of the 'Harrowing of Hell,' the earlieſt dramatic compoſition hitherto diſcovered in the Engliſh language. It ſeems, therefore, not improbable that the celebration of the Corpus Chriſti feſtival on its firſt introduction into this country was accompanied by the exhibition of pageant plays produced by the ſeveral companies, into which the tradeſmen and artizans of cities and towns were then incorporated."

The following account of the expenſes incurred at York, 18 Edward IV., for this feaſt is taken from Davies:

"And in expenſes incurred this year by the mayor, aldermen, and many others of the Council of the Chamber at the Feaſt of Corpus Chriſti, ſeeing and directing the play in the houſe of Nicholas Bewick, *according to cuſtom*, together with 40*s.* 4*d.* paid for red and white wine, given and ſent to knights, ladies, gentlemen, and nobles then being within the city; and alſo 9*s.* paid for the rent of the chamber, and 3*s.* 4*d.* paid to one preaching and delivering a ſermon on the morrow of the ſaid feaſt, in the Cathedral Church of St. Peter of York, after the celebration of the proceſſion, according to the like cuſtom.

. . . . £4. 18*s.* 11*d.*"

In the Municipal Records of York, there are veſtiges of the performance of the Corpus Chriſti Play in that city as far back as 1388, and from a fragment of the Chamberlains' Account for 1397 which is extant, we learn that in the latter year the king was preſent at the ſpectacle; but from the general tenor of later entries among the archives, there can be no queſtion, that the practice was of far higher antiquity than the reign of Richard II. Mr. Davies, who enters into long details on this ſubject, ſays: "The Corporation took great pains to render the exhibition acceptable to their royal viſitor. Barriers were

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[1 Extracts from the Records of York, 1843, "Appendix," p. 228-9.]

erected for the king's accommodation; the pageant was repaired, and newly painted; four new ſcenes and a new banner were provided; the players and the city minſtrels were paid additional rewards; and the minſtrels of the king and his ſuite, who probably took part in the performances, received a liberal gratuity."[1]

In the Churchwardens' and Chamberlains' Accounts at Kingſton,[2] [occur theſe entries:]

	£.	s.	d.
"21 Hen. VII. Mem. That we, Adam Backhous and Harry Nycol, amountyd of a Play . . .	4	0	0
"27 Hen. VII. Paid for *pack-thred* on Corpus Chriſti day	0	0	1

"This," Lyſons [obſerves,] "was probably uſed for hanging the pageants, containing the Hiſtory of our Saviour, which were exhibited on this day, and explained by the Mendicant Friars."[3]

In the ſame Accounts for St. Mary at Hill, London, 17 and 19 Edw. IV., the following entry occurs:

"Garlands on Corpus Chriſti Day, x^{d}."

I find alſo among the Church diſburſements, "For four (ſix, or eight) men bearing torches about the pariſh" on this Day, payments of 1*d.* each.

Among the ſame Accounts, for the 19 and 20 Edw. IV., we have:

"For flaggs and garlondis, and pak-thredde for the torches, upon Corpus Chriſti Day, and for ſix men to bere the ſaid torches, iiij*s.* vij*d.*"

And in 1485, "For the hire of the garments for pageants, i*s.* viij*d.*"

Roſe-garlands on Corpus Chriſti Day are alſo mentioned under 1524 and 1525, in the Accounts of St. Martin Outwich.[4]

[In "John Bon and Maſt Perſon (1548), the parſon commends John for leaving his work early in order to attend the celebration of Corpus Chriſti, for, ſays he,

> "—Surely ſome ther be wyl go to ploughe an carte,
> And ſet not by thys holy Corpus Chriſti even.
> *John.* They aer the more to blame, I ſwere by ſaynt Steuen,
> But tell me, maſt Perſon, one thing, and you can;
> What Saynt is Copſi Curſty, a man or a woman?"]

[1 Extr. from "York Records," 1843, App. 231. The only known MS. of the York Myſteries was ſold at the diſperſion of the contents of Strawberry Hill in 1842; it is now in the poſſeſſion of the Earl of Aſhburnham.]

[2] Lyſons' "Environs," vol. i. p. 229.

[3 See "Ludus Coventriæ: A Collection of Myſteries, formerly repreſented at Coventry on the Feaſt of Corpus Chriſti." Edited by J. O. Halliwell, Eſq., 1841, 8vo. Further information on the ſubject may be found in Mr. Halliwell's introduction, in "Collier's Dramatic Hiſtory," 1831, and in Sharp's "Diſſertation on the Coventry Plays," 1825.]

[4] In North Wales, at Llanaſaph, there is a cuſtom of ſtrewing green herbs and flowers at the doors of houſes on Corpus Chriſti Eve.—*Pennant.*

SUMMER SOLSTICE.

Midſummer Eve.

Vigil of St. John the Baptist.

THE Pagan Rites of this Feſtival at the Summer Solſtice, may be conſidered as a counterpart of thoſe uſed at the Winter Solſtice at Yule-tide. There is one thing that ſeems to prove this beyond the poſſibility of a doubt. In the old Runic Faſti, as will be ſhown elſewhere, a Wheel was uſed to denote the Feſtival of Chriſtmas. This Wheel is common to both feſtivities. Thus Durandus, ſpeaking of the Rites of the Feaſt of St. John Baptiſt,[1] informs us of this curious circumſtance, that in ſome places they roll a wheel about to ſignify that the Sun, then occupying the higheſt place in the Zodiac, is beginning to deſcend; and in the amplified account of theſe ceremonies given by Naogeorgus, we read that this wheel was taken up to the top of a mountain and rolled down from thence; and that, as it had previouſly been covered with ſtraw, twiſted about it and ſet on fire, it appeared at a diſtance as if the ſun had been falling from the ſky. And he further obſerves, that the people imagine that all their ill-luck rolls away from them together with this wheel.[2]

Leaping over the fires is mentioned among the ſuperſtitious rites uſed at the Palilia in Ovid's Faſti.[3] The Palilia were feaſts inſtituted in honour of Pales, the goddeſs of ſhepherds (though Varro makes Pales maſculine), on the Calends of May. In order to drive away wolves from the folds, and diſtempers from the cattle, the ſhepherds on this day kindled ſeveral heaps of ſtraw in their fields, which they leaped over.

Douce ſays he does not know whether Fraunce in the following paſſage from his "Counteſſe of Pembrokes Ivy Church," 1591, alludes to the Midſummer Eve Fires:—

> "O moſt mighty Pales, which ſtil bar'ſt love to the country
> And poore countrey folk, haſt thou forgotten Amyntas?
> Now, when as other gods have all forſaken Amyntas?

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[1] "Rotam quoque hoc die in quibuſdam locis volvunt, ad ſignificandum quod Sol altiſſimum tunc locum in Cœlo occupet, et deſcendere incipiat in Zodiaco." Harl. MS. 2345 [on vellum], Art. 100, is an Account of the Rites of St. John Baptiſt's Eve, in which the Wheel is alſo mentioned.

[2] "Popiſh Kingdome," tranſl. by Googe, 1570, fol. 54 *verſo*.]

[3] "Moxque per ardentes ſtipulæ crepitantis acervos
Trajicias celeri ſtrenua membra pede."

Thou on whoſe Feaſt-day Bonfires were made by Amyntas,
And quyte leapt over by the bouncing dauncer Amyntas?
Thou, for whoſe Feaſt-dayes great cakes ordayned Amyntas,
Supping mylk with cakes, and caſting mylk to the Bonefyre?"

[He evidently had in his mind the ancient worſhip of Pales, the patroneſs of ſhepherds, to which Ovid refers in the paſſage juſt cited.

There is a very plauſible ſuggeſtion to be drawn from a paſſage in Durandus;[1] it is that theſe fires had to ſome extent their origin in the neceſſity for an annual fumigation of the atmoſphere, wells, ſprings, &c. The popular belief was that at this ſeaſon noxious ſerpents infected the air and the water.]

The reader will join with me in thinking the following extract from the Homily "De Feſto Sancti Johannis Baptiſtæ" a pleaſant piece of abſurdity:—

"In worſhyp of Saint Johan the people waked at home, and made three maner of fyres: one was clene bones, and noo woode, and that is called a Bone Fyre; another is clene woode, and no bones, and that is called a Wode Fyre, for people to ſit and wake therby; the thirde is made of wode and bones, and it is callyd Saynt Johannys fyre. The firſt fyre, as a great clerke Johan Belleth telleth he was in a certayne countrey, ſo in the countrey there was ſoo greate hete the which cauſid that dragons to go togyther in tokenynge that Johan dyed in brennynge love and charyte to God and man, and they that dye in charyte ſhall have parte of all good prayers, and they that do not, ſhall never be ſaved. Then as theſe dragons flewe in th' ayre they ſhed down to that water froth of ther kynde, and ſo envenymed the waters, and cauſed moche people for to take theyr deth therby, and many dyverſe ſykeneſſe. Wyſe clerkes knoweth well that dragons hate nothyng more than the ſtenche of brennynge bones, and therefore they gaderyd as many as they mighte fynde, and brent them; and ſo with the ſtenche thereof they drove away the dragons, and ſo they were brought out of greete dyſeaſe.

"The ſeconde fyre was made of woode, for that wyl brenne lyght, and wyll be ſeen farre. For it is the chefe of fyre to be ſeen farre, and betokennynge that Saynt Johan was a lanterne of lyght to the people. Alſo the people made blaſes of fyre for that they ſhulde be ſeene farre, and ſpecyally in the nyght, in token of St. Johans having been ſeen from far in the ſpirit by Jeremiah. The third fyre of bones betokenneth Johans martyrdome, for hys bones were brente, and how ye ſhall here." The Homiliſt accounts for this by telling us that after John's diſciples had buried his body, it lay till Julian, the apoſtate Emperor, came that way, and cauſed them to be taken up and burnt, "and to caſte the aſhes in the wynde, hopynge that he

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[1] "Rationale," vol. vii. p. 14; alſo Belithus in *eodem Feſto*. [Mr. Brand has here, with his uſual diſcurſiveneſs, introduced an enormous maſs of learning on the ſubject of *Dragons*, which has nothing whatever to do with the matter in hand. He ſeems to have confounded the dragons of popular ſuperſtition with thoſe which the pariſh authorities charged for in their accounts on feſtive occaſions.]

ſhuld never ryſe again to lyfe." [Cleland, in his "Inſtitution of a Young Nobleman," 1607, very aptly calls theſe obſervances "follies al forged by the infernal Cyclops and Plutoes ſeruants."]

Bourne tells us, that it was the cuſtom in his time, in the North of England, chiefly in country villages, for old and young people to meet together and be merry over a large fire, which was made for that purpoſe in the open ſtreet. This, of whatever materials it conſiſted, was called a Bonefire.[1]

Over and about this fire they frequently leap, and play at various games, ſuch as running, wreſtling, dancing, &c.; this, however, is generally confined to the younger ſort; for the old ones, for the moſt part, ſit by as ſpectators only of the vagaries of thoſe who compoſe the

"Laſciva decentius ætas,"

and enjoy themſelves over their bottle, which they do not quit till midnight, and ſometimes till Cock-crow the next morning.[2]

Borlaſe[3] [ſays ſenſibly]: "Of the fires we kindle in many parts of England, at ſome ſtated times of the year, we know not certainly the riſe, reaſon, or occaſion, but they may probably be reckoned among the relicks of the Druid ſuperſtitious Fires. In Cornwall, the feſtival Fires, called Bonfires, are kindled on the Eve of St. John Baptiſt and St. Peter's Day; and Midſummer is thence, in the Corniſh tongue, called 'Goluan,' which ſignifies both light and rejoicing. At theſe Fires the Corniſh attend with lighted torches, tarr'd and pitch'd at the end, and make their perambulations round their Fires, and go from

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[1] "Antiq. Vulg." chap. xxvii. Hickes defines a Bonefire to be a feſtive or triumphant fire. In the Iſlandic language, he ſays, *Baal* ſignifies a burning. In the Anglo-Saxon, Bael-ƿyn, by a change of letters of the ſame organ, is made Baen-ƿyn, whence our *Bone-fire*.

In the Tinmouth MS. cited ſo often in the Hiſtory of Newcaſtle, "Boon-er," and "Boen-Harow," occur for ploughing and harrowing gratis, or by gift. There is a paſſage alſo, much to our purpoſe, in Aſhton's Tranſlation of Aubanus, p. 282. "*Common Fires* (or as we call them heere in England Bone-fires.)" I am, therefore, ſtrongly inclined to think that *Bone-fire* means a Contribution-fire, that is, a fire to which every one in the neighbourhood contributes a certain portion of materials. The contributed Ploughing Days in Northumberland are called "Bone-dargs." See alſo a Letter from Pegge in the "Gent. Mag." for 1774, p. 315.

[2] Lemnius, in his "Treatiſe de Occultis Naturæ Miraculis," lib. iii. cap. 8, [remarks upon the enthuſiaſm with which the ceremonies peculiar to St. John's Day were obſerved, not only by the Jews and Chriſtians, but by the Moors and other peoples not profeſſing Chriſtianity.]

[3] "Antiquities of Cornwall," p. 130. In Newton's "Obſervations upon the Prophecies of Daniel and the Apocalypſe of St. John," the author obſerves, that "the Heathens were delighted with the Feſtivals of their gods, and unwilling to part with thoſe ceremonies; therefore Gregory, Biſhop of Neo-Cæſarea, in Pontus, to facilitate their converſion, inſtituted annual Feſtivals to the Saints and Martyrs: hence the keeping of Chriſtmas with ivy, faſting, plays, and ſports, came in the room of the Bacchanalia and Saturnalia; the celebrating May Day with flowers, in the room of the Floralia; and the Feſtivals to the Virgin Mary, *John the Baptiſt*, and divers of the Apoſtles, in the room of the ſolemnities at the entrance of the Sun into the Signs of the Zodiac in the old Julian Calendar."—*Gent. Mag.* for 1733.

village to village carrying their torches before them, and this is certainly the remains of the Druid ſuperſtition, for 'faces præferre,' to carry lighted torches, was reckoned a kind of Gentiliſm, and as ſuch particularly prohibited by the Gallick Councils: they were in the eye of the law 'accenſores facularum,' and thought to ſacrifice to the devil, and to deſerve capital puniſhment."

In Ireland, "on the Eves of St. John Baptiſt and St. Peter, they always have in every town a Bonfire late in the evenings, and carry about bundles of reeds faſt tied and fired; theſe being dry, will laſt long, and flame better than a torch, and be a pleaſing divertive proſpect to the diſtant beholder; a ſtranger would go near to imagine the whole country was on fire."[1]

Another writer[2] ſays: "On Midſummer's Eve, every eminence, near which is a habitation, blazes with Bonfires; and round theſe they carry numerous torches, ſhouting and dancing, which affords a beautiful ſight, and at the ſame time confirms the obſervation of Scaliger.[3]

"I have however heard it lamented that the alteration of the ſtyle had ſpoiled theſe exhibitions; for the Roman Catholics light their Fires by the new ſtyle, as the correction originated from a pope; and for that very ſame reaſon the Proteſtants adhere to the old."

"I was ſo fortunate," [ſays a Skye correſpondent of the "Gent. Mag." for February, 1795,] "in the ſummer of 1782, as to have my curioſity gratified by a ſight of this ceremony to a very great extent of country. At the houſe where I was entertained, it was told me that we ſhould ſee at midnight the moſt ſingular ſight in Ireland, which was *the lighting of Fires in honour of the Sun*. Accordingly, exactly at midnight, the Fires began to appear: and taking the advantage of going up to the leads of the houſe, which had a widely extended view, I ſaw on a radius of thirty miles, all around, the Fires burning on every eminence which the country afforded. I had a farther ſatisfaction in learning, from undoubted authority, that the people *danced round the Fires*, and at the cloſe went through theſe fires, and made their ſons and daughters, together with their cattle, paſs through the Fire; and the whole was conducted with religious ſolemnity."[4]

In Browne's "Shepheards Pipe," 1614, occur the following lines:—

"Neddy, that was wont to make
Such great feaſting at the wake,
And the bleſſing-fire—"

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[1] Piers' "Deſcription of Weſtmeath," 1682, *apud* Vallancey.

[2] "Survey of the South of Ireland," p. 232.

[3] "En Irelande, ils ſont quaſi tous papiſtes, mais c'eſt Papauté méſlee de Paganiſme, comme partout." [The writer in the "Gent. Mag." for Feb. 1795, attributes the Iriſh worſhip of the Sun and Fire to the Roman Catholics, who have artfully yielded to the ſuperſtitions of the natives, in order to gain and keep up an eſtabliſhment, grafting Chriſtianity upon Pagan rites. The chief feſtival in honour of the Sun and Fire is upon the 21ſt of June, when the Sun arrives at the ſummer ſolſtice, or rather begins its retrograde motion.

[4] See alſo "The Comical Pilgrim's Pilgrimage into Ireland," 1723, p. 92.

with a [marginal] note upon *bleſſing Fire* [by the author] informing us that "the Midſummer fires are tearmed ſo in the Weſt parts of England."

Stow in his "Survey," tells us, "that, on the vigil of St. John Baptiſt, every man's door being ſhadowed with green birch,[1] long fennel, St. John's wort,[2] orpin, white lilies, and ſuch like, garniſhed upon with garlands of beautiful flowers, had alſo lamps of glaſs, with oil burning in them all the night. Some," he adds, "hung out branches of iron, curiouſly wrought, containing hundreds of lamps lighted at once."

[Speaking of the Cleveland word *Bally-bleeze* (a bonfire), in his Gloſſary of that dialect, 1868, Mr. Atkinſon remarks: "It need ſcarcely be added that any aſſumption of an etymological connection between the name *Baal* and this word Bally-bleeze muſt be groundleſs. Even in the Gaelic form *baltein*, while *tein* is equivalent to our Bleeze, Dan. *blyſſe*, Sw. *bloſs*, &c., I doubt if *bal* be radically diſtinct from E. *bale*, Sw. *bal*, &c. In other words, I do not for a moment ſuppoſe that the worſhip of *Baal*, any more than that of *Balder*, or Apollo, or Phœbus, conſidered as perſons with diſtinct ethnic names, was intended in theſe bale-fires. It was the worſhip of the *Sun-god* ſimply, and his *name* not even hinted at in that of the fire-rites involved."]

Lemnius remarks, that the Low Dutch have a proverb, that "when men have paſſed a troubleſome night's reſt, and could not ſleep at all, they ſay, We have paſſed St. John Baptiſt's Night; that is, we have not taken any ſleep, but watched all night; and not only ſo, but we have been in great troubles, noyſes, clamours, and ſtirs, that have held us waking." "Some," he previouſly obſerves, "by a ſuperſtition of the Gentiles, fall down before his image, and hope to be thus freed from the epileps; and they are further perſuaded, that if they can but gently go unto this Saint's ſhrine, and not cry out diſorderly, or hollow like madmen when they go, then they ſhall be a whole year free from this diſeaſe; but if they attempt to bite with their teeth the Saint's head they go to kiſſe, and to revile him, then they ſhall be troubled with this diſeaſe every month, which commonly comes with the courſe of the moon, yet extream juglings and frauds are wont to be concealed under this matter."[3]

[In "Perth Aſſembly," 1619, the writer ſpeaks of the Midſummer Fires, and cites Bellarmine and Scaliger for them. The former ſays: "Fire is accuſtomed to be kindled for the ſignifying of joy, even in profane things, and Scaliger has this remark, that "the candles and torches lighted on Midſummer Eve are the fooſteps of antient Gentiliſm."[4]

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[1] Churchwardens' Accounts of St. Mary at Hill, 17 and 19 Ed. IV.

[2] Pennant informs us, that in Wales "they have the cuſtom of ſticking St. John's wort over the doors on the eve of St. John Baptiſt."

[3] Engliſh Tranſl., 1658, p. 28.

[4] [Bellarmine, "De Reliquiis," c. 4; Scaliger, "De Emendat. Tempor." lib. vii. p. 713.]

Among the Privy Purſe Expenſes of Henry VII. we have, under date of June 23, 1493: "To the makyng of the bonefuyr on Middeſomer Eve, 10*s*."

In the Privy Purſe Expenſes of Elizabeth of York, 1502, there is the following entry: "Itm., the xxviijth day of Juyn, to the gromes and pages of the halle for making bonefyres upon the evyns of Sainct John Baptiſt and Saint Peter, 5*s*."

Pecock, in his "Repreſſor of over much Blaming of the Clergy," refers to the cuſtom which held in London on the Eve of St. John the Baptiſt, of decorating the houſes with flowers. "Certis," ſays he, "thou3 Criſt and his Apoſtlis weren now lyvyng at Londoun, and wolden bringe ſo as is now ſeid *braunchis fro Biſchopis wode and flouris fro the* feeld into Londoun, and wolden delyvere to men *that thei make there with her houſis gay, into remembraunce of Seint Johan Baptiſt*," *&c.*

In the play of "Sir Thomas More," (*circâ* 1590), Doll Williamſon is made to ſay: "I, for we maye as well make bonefiers on Maye daye as at midſommer."

Torreblanca, in his "Demonology," has a paſſage, in which he tells us how the ancients were accuſtomed to paſs their children of both ſexes through the fire for the ſake of ſecuring them a proſperous and fortunate lot, and he adds that the Germans imitated this profane uſage in their Midſummer pyres in honour of the anniverſary of St. John's Day. He, too, cites, among others, Ovid, where the poet ſays:—

"Certe ego tranſilii poſitas ter in ordine flammas."]

Coles, in his "Adam in Eden," ſpeaking of the birch-tree, ſays: "I remember once, as I rid through Little Brickhill in Buckinghamſhire, which is a town ſtanding upon the London road, between Dunſtable and Stony-Stratford, every ſigne-poſt in the towne almoſt was bedecked with green birch." This had been done, no doubt, on account of Midſummer Eve.

In the Churchwardens' Accounts of St. Martin Outwich we have: "1524. Payde for byrche and bromes at Mydſom^{r}, ij*d*." "1525. Payde for Byrch and Bromes at Mydſom^{r}, iij*d*."

In Dekker's "Wonderful Yeare," 1603, ſignat. B. we read, "Olive-trees (which grow no where but in the Garden of Peace) ſtood (as common as *Beech* does at Midſomer) at every mans doore."

Moreſin appears to have been of opinion that the cuſtom of leaping over theſe fires is a veſtige of the ordeal, where to be able to paſs through fires with ſafety was held to be an indication of innocence.[1] To ſtrengthen the probability of this conjecture, we may obſerve that not only the young and vigorous, but even thoſe of grave characters uſed to leap over them, and there was an interdiction of eccleſiaſtical

[1] Papatus, pp. 61, 72.

authority to deter clergymen from this ſuperſtitious inſtance of agility.[1]

In the "Traite des Superſtitions" we read: ["Whoever deſires to know the colour of his future wife's hair has only to walk three times round the fire of St. John, and when the fire is half-extinguiſhed he muſt take a brand, let it go out, and then put it under his pillow, and the next morning he will find encircling it threads of hair of the deſired colour. But this muſt be done with the eyes ſhut."[2]]

Shaw, in his Account of Elgin and the Shire of Murray,[3] tells us, "that in the middle of June, farmers go round their corn with burning torches, in memory of the Cerealia."

Every Engliſhman has heard of the "Dance round our coal fire," which receives illuſtration from the probably ancient practice of dancing round the fires in our Inns of Court (and perhaps other halls in great men's houſes). This practice was ſtill in 1733 obſerved at an entertainment at the Inner Temple Hall, on Lord Chancellor Talbot taking leave of the houſe, when the Maſter of the Revels took the Chancellor by the hand, and he, Mr. Page; who, with the Judges, Serjeants, and Benchers, danced round the coal fire, according to the old ceremony, three times, and all the times the antient ſong, with muſic, was ſung by a man in a Bar gown.[4]

The [third] Council of Conſtantinople, A. D. 680, by its 65th canon,[5] has the following interdiction: "Thoſe Bonefires that are kindled by certaine people on New Moones before their ſhops and houſes, over which alſo they uſe ridiculouſly and fooliſhly to leape, by a certaine antient cuſtome, we command them from henceforth to ceaſe. Whoever therefore ſhall doe any ſuch thing; if he be a Clergyman, let him be depoſed; if a layman, let him be excommunicated. For, in the Fourth Book of the Kings, it is thus written: 'And Manaſſeh built an altar to all the hoaſt of heaven, in the two courts of the Lord's houſe, and made his children to paſſe through the Fire,' &c."

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[1] [Mr. Brand ſaw in the poſſeſſion of] Douce a French print, entitled "L'eſte le Feu de la St. Jean," from the hand of Mariette. In the centre was the fire made of wood piled up very regularly, and having a tree ſtuck up in the midſt of it. Young men and women were repreſented dancing round it hand in hand. Herbs were ſtuck in their hats and caps, and garlands of the ſame ſurrounded their waiſts, or were ſlung acroſs their ſhoulders. A boy was repreſented carrying a large bough of a tree. Several ſpectators were looking on. The following lines were at the bottom:—

"Que de Feux bruians dans les airs!
Qu'ils font une douce harmonie!
Redoublons cette melodie
Par nos dances, par nos concerts!"

[2] Tom. iii. p. 455. [We are further told that, where there is a widow or a marriageable girl in a houſe, it is neceſſary to be very careful not to remove the brands, as this drives away lovers.]

[3] Appendix No. II. to Pennant's "Tour in Scotland," vol. ii. p. 453.

[4] See Wynne's "Eunomus," vol. iv. p. 107. This dance is ridiculed in the dance in the [Duke of Buckingham's play of the] "Rehearſal."

[5] Cited by Prynne, in his "Hiſtriomaſtix," 1633, p. 585.

Prynne obſerves upon this: "Bonefires therefore had their originall from this idolatrous cuſtome, as this Generall Councell hath defined; therefore all Chriſtians ſhould avoid them." And the Synodus Francica under Pope Zachary, A. D. 742, inhibits "thoſe ſacrilegious Fires which they call *Nedfri* (or Bonefires), and all other obſervations of the Pagans whatſoever."

"Leaping o'er a Midſummer Bonefire" is mentioned amongſt other games in Thompſon's "Garden of Delight."[1]

A clergyman of Devonſhire informed [Brand] that, in that county, the cuſtom of making Bonefires on Midſummer Eve, and of leaping over them, ſtill continued. [This was about 1790].

In the "Statiſtical Account of Scotland,"[2] pariſh of Mongahitter, it is ſaid: "The Midſummer Even Fire, a relic of Druidiſm, was kindled in ſome parts of this county."

"It appears[3] that a *watch* was formerly kept in London on Midſummer Eve, probably to prevent any diſorders that might be committed on the above occaſion. It was laid down, 20 Henry VIII. See Hall's "Chronicle" at the latter end of the year. Stow aſſigns the ſweating ſickneſs as a cauſe for diſcontinuing the watch." Niccols ſays, the watches on Midſummer and St. Peter's Eve were laid down by licence from the king, "for that the cittie had then bin charged with the leavie of a muſter of 15,000 men."[4]

[From the Roman Calendar it ſeems that ſpices were given on St. John's Eve, and that the feſtivities included carol-ſinging, proceſſions with garlands, for the purpoſe of collecting money (when recuſants were freely anathematized by the itinerant petitioners), and that fern was gathered for the ſake of the virtue ſuppoſed to reſide in its ſeed.]

Douce had a curious Dutch mezzotinto, repreſenting "June," engraved by J. Cole of Amſterdam, from a deſign by C. Daſart. There was a young figure (I think a boy dreſſed in girl's cloaths) with a garland of flowers about her head; two rows, ſeemingly of beads, hung round her neck, and ſo looſely as to come round a kind of box, which ſhe held with both hands, perhaps to ſolicit money. She had long hair flowing down her back and over her ſhoulders. A woman was repreſented bawling near her, holding in her right hand a bough of ſome plant or tree, pointing out the girl to the notice of the ſpectators with her left. She had a Thrift-box hung before her. Another woman held the girl's train with her right hand, and laid her left on her ſhoulder. She too appeared to be bawling. The girl herſelf

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[1] 1658, 12mo. p. 76.

[2] Vol. xxi. p. 145.

[3] Note in Douce's copy of P.A.

[4] We read, in [one of the Breviat Chronicles, printed by John Byddell], under the year 1527: "This yere was the ſweatinge ſickneſſe, for the which cauſe there was no watche at Mydſommer." See alſo Grafton's "Chronicle," p. 1290, in ann. 1547, when the watch appears to have been kept both on St. John Baptiſt's Eve and on that of St. Peter.

looked modeſtly down to the ground. Something like pieces of money hung in looſe feſtoons on her petticoat.[1]

Lemnius tells us: "They prepare Fern gathered in the Summer Solſtice, pulled up in a tempeſtuous night, Rue, Trifoly, Vervain, againſt magical impoſtures."

In "The Pylgremage of Pure Devotyon, newly tranſlatyd into Engliſhe," is this paſſage: "Peraventure they ymagyne the ſymylytude of a tode to be there, evyn as *we ſuppoſe when we cutte the fearne-ſtalke there to be an egle*, and evyn as chyldren (whiche they ſee nat indede) in the clowdes, thynke they ſee Dragones ſpyttynge fyre, and hylles flammynge with fyre, and armyd men encounterynge."[2]

[The authors of "Lancaſhire Folklore," 1867, write: "The Iriſh have ever been worſhippers of fire and of Baal, and are ſo to this day. The chief feſtival in honour of the ſun and fire is on the 21ſt [24th] June, when the ſun arrives at the Summer Solſtice, or rather begins his retrograde motion . . . Bonfires are ſtill made on Midſummer Eve, in the northern parts of England and in Wales."

Correſpondents of "Notes and Queries" eſtabliſh the exiſtence of this cuſtom, not many years ago, in Cornwall (under the name of *Bel-tein*) and in Ireland. In the courſe of ages, its ancient ceremonial and ſymbolic import has, no doubt, grown a little indiſtinct in the minds of thoſe who ſtill practiſe it; but it is curious that, at ſo remote a date, the old Baal-worſhip ſhould ſurvive among us even in any form.

The Iriſh in Liverpool ſtill burn the Midſummer fires (1868) on St. John's Eve.

In "Lancaſhire Folklore," 1867, it is ſaid: "In parts of Lancaſhire, eſpecially in the Fylde, theſe traces [the fires] of a heathen cuſtom ſtill linger."]

Bourne[3] cites from the Trullan Council a ſingular ſpecies of Divination on St. John Baptiſt's Eve: "On the 23rd of June, which is the Eve of St. John Baptiſt, men and women were accuſtomed to gather together in the evening by the ſea-ſide, or in ſome certain houſes, and there adorn a girl, who was her parents' firſt-begotten child, after the manner of a bride. Then they feaſted and leaped after the manner of Bacchanals, and danced and ſhouted as they were wont to do on their holydays: after this they poured into a narrow-neck'd veſſel ſome of the ſea-water, and put alſo into it certain things belong-

[1] Sir John Smythe, in his "Inſtructions, Obſervations, and Orders Militarie," 1595, ſays: "An Enſigne-bearer in the field, carrieng his enſigne diſplayed ought to carrie the ſame upright, and never, neither in towne nor field, nor in ſport, nor earneſt, to fetche floriſhes about his head with his enſign-ſtaffe, and taffata of his enſigne, *as the Enſigne-bearers of London do upon Midſommer Night.*"

[2] See alſo "Moreſini Papatus," pp. 28, 171.]

[3] Chap. xx. In Bucelinus "Hiſtoriæ Univerſalis Nucleus," 1659, there is a Calendar entitled "Calendarium Aſtronomicum priſcum," with "Obſervationes ruſticæ" at the end of every month, among which I find the following:

"Pluvias S. Joannis 40 dies Pluvii ſequuntur, *certa nucum pernicies.*"

And again: "2 Julii pluvia 40 dies ſimiles conducit."

ing to each of them. Then, as if the Devil gifted the girl with the faculty of telling future things, they would enquire with a loud voice about the good or evil fortune that ſhould attend them: upon this the girl would take out of the veſſel the firſt thing that came to hand, and ſhew it, and give it to the owner, who, upon receiving it, was ſo fooliſh as to imagine himſelf wiſer, as to the good or evil fortune that ſhould attend him."

In the Ordinary of the Company of Cooks at Newcaſtle-upon-Tyne, dated 1575, I find the following clauſe: "And alſoe that the ſaid Felloſhip of Cookes ſhall yearelie of theire owne coſt and charge mainteigne and keep the Bone-fires, according to the auntient cuſtome of the ſaid towne on the Sand-hill; that is to ſay, one Bone-fire on the Even of the Feaſt of the Nativitie of St. John Baptiſt, commonly called Midſomer Even, and the other on the Even of the Feaſt of St. Peter the Apoſtle, if it ſhall pleaſe the Maior and Aldermen of the ſaid towne for the time being to have the ſame Bone-fires."

In Dekker's "Seaven deadly Sinnes of London,"[1] ſpeaking of "Candle-light, or the Nocturnall Triumph," he ſays: "what expectation was there of his coming? *ſetting aſide the Bonfiers*, there is not more triumphing on Midſommer Night."

In "Polydore Vergil,"[2] we read: "Oure Midſomer Bonefyres may ſeme to have comme of the ſacrifices of Ceres Goddeſſe of Corne, that men did ſolemniſe with fyres, truſting therby to have more plenty and aboundance of corne."

The boys of Eton School had anciently their Bonfires at Midſummer on St. John's Day. [After morning prayers, alſo, they uſed to ſing three Antiphones in the church, and their beds they decorated with prints and verſes deſcriptive of events in the life of the ſaint and his predeceſſors.[3]]

Bonefires were lately, or ſtill continue to be, made on Midſummer Eve, in the villages of Glouceſterſhire.[4] They ſtill prevailed alſo, on the ſame occaſion [in Brand's time], in the northern parts of England. Pennant informs us that ſmall Bonefires were made on the Eve of St. John Baptiſt at Darowen, in Wales.

Hutchinſon[5] ſays it was uſual to raiſe fires on the tops of high hills, and in the villages, and ſport and dance around them; and the ſame writer, ſpeaking of the pariſh of Cumwhitton [in Cumberland][6] ſays: "They hold the Wake on the Eve of St. John, with lighting Fires, dancing, &c. The old *Bel-teing*."

On Whiteborough (a large tumulus with a foſs round it), on St. Stephen's down, near Launceſton, in Cornwall, as I learnt at that place in October 1790, there was formerly a great Bonefire on Midſummer

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[1] 1606, 4to. ſignat. D 2.
[2] Abridged by Langley, fol. 103.
[3] "Status Scholæ Etonenſis," 1560.
[4] So I was informed in paſſing through that county from Bath to Oxford, January 21ſt, 1786.
[5] "Hiſt. of North." vol. ii. p 15.
[6] "Hiſt of Cumberland," vol. i. p. 177.

Eve: a large Summer Pole was fixed in the centre, round which the fuel was heaped up. It had a large buſh on the top of it. Round this were parties of wreſtlers contending for ſmall prizes. An honeſt countryman informed me, who had often been preſent at theſe merriments, that at one of them an evil ſpirit had appeared in the ſhape of a black dog, ſince which none could wreſtle, even in jeſt, without receiving hurt: in conſequence of which the wreſtling was, in a great meaſure, laid aſide. The ruſtics hereabout believe that giants are buried in theſe tumuli, and nothing would tempt them to be ſo ſacrilegious as to diſturb their bones.

The boundary of each tin-mine in Cornwall is marked by a long pole, with a buſh at the top of it. Theſe on St. John's Day are crowned with flowers. [It is uſual at Penzance to light fires on this occaſion, and dance and ſing round them. In a Collection of Ancient Traditional Songs, edited by Mr. Dixon for the Percy Society, is inſerted one, which, according to Mr. Sandys, has been ſung for a long ſeries of years in that locality on St. John's Day.]

Fern-ſeed, according to a paſſage quoted by Groſe, was looked on as having great magical powers, and muſt be gathered on Midſummer Eve. A perſon who [once] went to gather it reported that the Spirits whiſked by his ears, and ſometimes ſtruck his hat and other parts of his body, and at length, when he thought he had got a good quantity of it, and ſecured it in papers and a box, when he came home, he found both empty.

Torreblanca, in his "Demonologia," ſuſpects thoſe perſons of witchcraft who gather Fern-ſeed on this night.

A reſpectable countryman at Heſton, in Middleſex, informed Brand in June, 1793, that, when he was a young man, he was often preſent at the ceremony of catching the Fern-ſeed at Midnight, on the Eve of St. John Baptiſt. The attempt, he ſaid, was often unſucceſsful, for the ſeed was to fall into the plate of its own accord, and that too without ſhaking the plant.

Dr. Rowe, of Launceſton, informed Brand, Oct. 17th, 1790, of ſome rites with Fern-ſeed which were ſtill obſerved at that place. [Mr. Couch obſerves: "Midſummer-day, the feaſt of the Summer Solſtice, is marked only [among the Corniſh Tinners] by the elevation of a buſh or a tall pole, on the higheſt eminence of the ſtream work."

At Barnwell, in Cambridgeſhire, St. John's Eve uſed to be celebrated in a ſomewhat ſimilar manner. The place was ſo called, ſays the editor of "England's Gazetteer," 1751 (enlarged from Adams' "Index Villaris," 1690), "from the wells of children or bearns, becauſe they uſed to meet here for ſport on St. John's Eve; ſo that it came at laſt to be what is now called Midſummer Fair." It is to be concluded that the deplorable fire which, in 1727, committed dreadful havoc among the ſpectators at a puppet-ſhow in a barn, happened at this ſeaſon. The ſcene of one of Scogin's jeſts is laid at Barnwell Fair.

Johnſon the Botaniſt, in his edition of Gerarde, 1633, ſays:—] "Fern is one of thoſe plants which have their ſeed on the back of the

leaf, ſo ſmall as to eſcape the ſight. Thoſe who perceived that Fern was propagated by ſemination, and yet could never ſee the ſeed, were much at a loſs for a ſolution of the difficulty; and, as wonder always endeavours to augment itſelf, they aſcribed to Fern-ſeed many ſtrange properties, ſome of which the ruſtick Virgins have not yet forgotten or exploded."

[Steevens remarks:] "This circumſtance relative to Fern-ſeed is alluded to in Beaumont and Fletcher's 'Fair Maid of the Inn':—

'Had you Gyges' ring?
Or the herb that gives Inviſibility?'

"Again, in Ben Jonſon's 'New Inn':

'I had
No medicine, Sir, to go inviſible,
No Fern-ſeed in my pocket.'[1]

In "Plaine Percevall the Peace-maker of England," ſign. C 3, the author remarks: "I thinke the mad ſlave hath taſted on a Ferne-ſtalke, that he walkes ſo inviſible."

Butler alludes to this ſuperſtitious notion:[2]

"That ſpring like Fern, that Inſect Weed
Equivocally, without Seed."

Hutchinſon mentions another cuſtom uſed on this day; it is, "to dreſs out ſtools with a cuſhion of flowers. A layer of clay is placed on the ſtool, and therein is ſtuck, with great regularity, an arrangement of all kinds of flowers, ſo cloſe as to form a beautiful cuſhion. Theſe are exhibited at the doors of houſes in the villages, and at the ends of ſtreets and croſs-lanes of larger towns," (this cuſtom is very prevalent in the city of Durham), "where the attendants beg money from paſſengers, to enable them to have an evening feaſt and dancing." He adds: "This cuſtom is evidently derived from the Ludi Compitalii of the Romans; this appellation was taken from the Compita, or Croſs Lanes, where they were inſtituted and celebrated by the multitude aſſembled before the building of Rome. Servius Tullius revived this feſtival after it had been neglected for many years. It was the Feaſt of the Lares, or Houſehold Gods, who preſided as well over

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[1] The ancients, who often paid more attention to received opinions than to the evidence of their ſenſes, believed that Fern bore no ſeed. (Pliny's "Nat. Hiſt.," by Holland, lib. xxvii. ch. 9). Our anceſtors imagined that this plant produced ſeed which was inviſible. Hence, from an extraordinary mode of reaſoning, founded on the fantaſtic doctrine of Signatures, they concluded that they who poſſeſſed the ſecret of wearing this ſeed about them would become inviſible. This ſuperſtition Shakeſpeare's good ſenſe taught him to ridicule. It was alſo ſuppoſed to ſeed in the courſe of a ſingle night, and is called, in Browne's "Paſtorals, [1614:]"

"The wond'rous one-night-ſeeding Ferne."

Addiſon laughs at a doctor who was arrived at the knowledge of the green and red dragon, and had diſcovered the female Fern-ſeed.—*Tatler*, No. 240.

[2] Part 3, cant. 3.

houſes as ſtreets. This mode of adorning the ſeat or couch of the Lares was beautiful, and the idea of repoſing them on aromatic flowers, and beds of roſes, was excellent."—"We are not told there was any cuſtom among the Romans of ſtrangers or paſſengers offering gifts. Our modern uſage of all theſe old cuſtoms terminates in ſeeking to gain money for a merry night."

Plott[1] mentions a cuſtom at Burford, in that county (yet within memory) of making a Dragon yearly, and carrying it up and down the town in great jollity on Midſummer Eve; to which, he ſays, not knowing for what reaſon, they added a Giant.[2]

[The Rev. William Jones, in his "Life of Biſhop Horne," ſays: "A letter of July the 25th, 1755, informed me that Mr. Horne, according to an eſtabliſhed cuſtom at Magdalen College, in Oxford, had begun to preach before the Univerſity, on the day of St. John the Baptiſt. For the preaching of this annual ſermon, a permanent pulpit of ſtone is inſerted into a corner of the firſt quadrangle; and ſo long as the ſtone pulpit was in uſe, (*of which I have been a witneſs*), the quadrangle was furniſhed round the ſides with a large fence of green boughs, that the preaching might more nearly reſemble that of John the Baptiſt in the wilderneſs; and a pleaſant ſight it was: but for many

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[1] "Hiſtory of Oxfordſhire," p. 349.

[2] It is curious to find Plott attributing the cauſe of this general cuſtom to a particular event. In his "Oxfordſhire," fol. 203, he tells us "that, about the year 750, a battle was fought near Burford, perhaps on the place ſtill called Battle-Edge, Weſt of the town towards Upton, between Cuthred or Cuthbert, a tributary king of the Weſt Saxons, and Ethelbald king of Mercia, whoſe inſupportable exactions the former king not being able to endure, he came into the field againſt Ethelbald, met, and overthrew him there, winning his banner, whereon was depicted a golden Dragon: in remembrance of which victory he ſuppoſes the cuſtom was, in all likelihood, firſt inſtituted."

So far from being confined to Burford, we find our Dragon flying on this occaſion in Germany: thus Aubanus, p. 270: "Ignis fit, cui Orbiculi quidam lignei perforati imponuntur, qui quum inflammantur, flexilibus virgis præfixi, arte et vi in aerem ſupra Moganum amnem excutiuntur: Draconem igneum volare putant, qui prius non viderunt."

In "Groſley's Tour to London," tranſlated by Nugent, 1772, vol. ii. p. 88, we find the following paſſage:

"The Engliſh have, in general, a rambling taſte for the ſeveral objects of the Polite Arts, which does not even exclude the Gothic: it ſtill prevails, not only in ornaments of fancy, but even in ſome modern buildings. To this taſte they are indebted for the preſervation of *the two Giants in Guildhall.* Theſe Giants, in compariſon of which the Jacquemard of St. Paul's at Paris is a bauble, ſeem placed there for no other end but to frighten children: the better to anſwer this purpoſe, care has frequently been taken to renew the daubing on their faces and arms. There might be ſome reaſon for retaining thoſe monſtrous figures if they were of great antiquity, or if, like the ſtone which ſerved as the firſt throne to the Kings of Scotland, and is carefully preſerved at Weſtminſter, the people looked upon them as the palladium of the nation; but they have nothing to recommend them, and they only raiſe, at firſt view, a ſurpriſe in foreigners, who muſt conſider them as a production, in which both Daniſh and Saxon barbariſm are happily combined."

[It is proper to mention that Mr. Brand at the preſent point expatiates in a wholly irrelevant manner on the origin and character of Giants in various countries.]

years the cuſtom has been diſcontinued, and the aſſembly have thought it ſafe to take ſhelter under the room of the chapel."

[From King[1]] we learn that Henry Hardware, Eſq., mayor of Cheſter in 1599, "for his time, altered many antient cuſtoms, as the ſhooting for the ſheriff's breakfaſt; *the going of the Giants at Midſommer*, &c., and would not ſuffer any playes, bear-baits, or bull-bait."

Puttenham[2] ſpeaks of "*Midſommer Pageants in London*, where, to make the people wonder, are ſet forth great and uglie Gyants, marching as if they were alive, and armed at all points, but within they are ſtuffed full of browne paper and tow, which the ſhrewd boyes, underpeering, do guilefully diſcover and turne to a greate deriſion."

In Smith's "De Urbis Londini Incendio," 1667, the carrying about of pageants once a year is confirmed; and in Marſton's "Dutch Courtezan," we read: "Yet all will ſcarce make me ſo high as *one of the Giants' ſtilts* that ſtalks before my Lord Maiors Pageants."

[Sir H. Ellis refers to Hatton's "New View of London," 1708, as an authority for believing that Gog and Magog were reſtored in 1707. Biſhop Hall, in his "Satires," 1597-8, ſpeaks of the old figures as then in their places in Guildhall.]

Stow mentions the older figures as repreſentations of a Briton and a Saxon.[3]

The Giants are noticed in "Londini quod reliquum," 1667.[4]

Bragg[5] ſays, "I was hemmed in like a wreſtler in Moorfields; the cits begged the colours taken at Ramilies, to put up in Guildhall. When I entered the Hall, I proteſt, Maſter, I never ſaw ſo much joy in the countenances of the people in my life, as in the cits on this occaſion: nay, the very Giants ſtared at the colours with all the eyes they had, and ſmiled as well as they could."

In Niccols' "London Artillery," 1616, p. 97, is preſerved a long deſcription of the great doings anciently uſed in the ſtreets of London *on the Vigils of St. Peter and* St. John Baptist: "when," ſays our author, "that famous marching-watch conſiſting of two thouſand, beſide the ſtanding-watches, were maintained in this citie. It continued from temp. Henrie III. to the 31ſt of Henry VIII. when it

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[1] "Vale Royal of England," p. 208.

[2] "Arte of Engliſh Poeſie," 4to. 1589, p. 128.

[3] Pennant's "London," 1793, p. 374. See alſo Malcolm's "Londinium Redivivum," vol. iii. p. 525; and the "Picture of London," 12mo. 1804, p. 131.

[4] "Haud procul, excelſis olim Prætoria pinnis
Surgebant Pario marmore fulſit opus.
Alta *duo Ætnei* ſervabant atria *fratres*,
Prætextâque frequens ſplenduit aula toga.
Hic populo Auguſtus reddebat jura Senatus,
Et ſua Prætori ſella curulis erat.
Sed neque Vulcanum Juris reverentia cepit,
Tuta Satellitio nec fuit Aula ſuo.
Vidit, et exurgas, dixit, ſpecioſior Aula,
Atque frequens ſolita Curia lite ſtrepat."

[5] "Obſerver," Dec. 25, 1706 (quoted by Malcolm, "Londinium Redivivum," vol. iii. p. 534.)

was laid down by licence from the King, and revived (for that year only) by Sir Thomas Greſham, Lord Mayor. 2 Edw. VI."

It is added in a note: "King Henrie VIII., approving this *marching watch*, as an auncient commendable cuſtome of this cittie, leſt it ſhould decay thro' neglect or covetouſneſſe, in the firſt yeare of his reigne, came privately diſguiſed in one of his guards coates into Cheape, on Midſommer Even, and ſeeing the ſame at that time performed to his content, to countenance it, and make it more glorious by the preſence of his perſon, came after on St. Peters Even, with Queen Katherine, attended by a noble traine, riding in royall ſtate to the Kings-heade in Cheape, there to behold the ſame; and after, anno 15 of his reigne, Chriſterne, King of Denmarke, with his Queene, being then in England, was conducted through the cittie to the Kings-heade, in Cheape. there to ſee the ſame."

"In Nottingham," ſays Deering, upon ſome old authority, which he does not ſpecify, "by an antient cuſtom, they keep yearly a general watch every Midſummer Eve at night, to which every inhabitant of any ability ſets forth a man, as well voluntaries as thoſe who are charged with arms, with ſuch munition as they have; ſome pikes, ſome muſkets, calivers or other guns, ſome partiſans, holberts, and ſuch as have armour ſend their ſervants in their armour. The number of theſe are yearly almoſt two hundred, who at ſun-ſetting meet on the Row, the moſt open part of the town, where the Mayor's Serjeant at Mace gives them an oath, the tenor whereof followeth, in theſe words: 'You ſhall well and truly keep this town till to-morrow at the ſun-riſing; you ſhall come into no houſe without licenſe, or cauſe reaſonable. Of all manner of caſualties, of fire, of crying of children, you ſhall due warning make to the parties, as the caſe ſhall require you. You ſhall due ſearch make of all manner of affrays, bloudſheds, outcrys, and of all other things that be ſuſpected,' &c. Which done, they all march in orderly array through the principal parts of the town, and then they are ſorted into ſeveral companies, and deſigned to ſeveral parts of the town, where they are to keep the watch untill the ſun diſmiſs them in the morning. In this buſineſs the faſhion is for every watchman to wear a garland, made in the faſhion of a crown imperial, bedeck'd with flowers of various kinds, ſome natural, ſome artificial, bought and kept for that purpoſe, as alſo ribbans, jewels, and, for the better garniſhing thereof, the townſmen uſe the day before to ranſack the gardens of all the gentlemen within ſix or ſeven miles about Nottingham, beſides what the town itſelf affords them, their greateſt ambition being to outdo one another in the bravery of their garlands. This cuſtom is now quite left off. It uſed to be kept in this town even ſo lately as the reign of King Charles I."

Plays appear to have been acted publicly about this time [on Sundays and holidays, but rather by ſufferance than in conformity with law. The Corporation of London viewed dramatic exhibitions on the Sabbath and on holy feaſt-days with an eſpecially unfavourable eye. Meaſures were continually taken for ſuppreſſion of theſe amuſements, but the offenders probably found them ſufficiently

lucrative to induce them to run the riſk of evading the orders of the Common or Privy Council.]

King[1] notes: "Anno 1575. This year Sir John Savage, maior, cauſed the Popiſh Plays of Cheſter to be played the Sunday, Munday, Tueſday, and Wedneſday after Mid-ſommer-Day, in contempt of an Inhibition, and the Primat's Letters from York, and from the Earl of Huntingdon."

"Anno 1563, upon the Sunday after Midſummer Day, the Hiſtory of Eneas and Queen Dido was play'd in the Roods Eye; and were ſet out by one William Croſton, gent. and one Mr. Man, on which triumph there was made two forts and ſhipping on the water, beſides many horſemen well armed and appointed."

In Dodoen's "Herball,"[2] we read: "The people of the countrey delight much to ſet Orpyne in pots and ſhelles *on Midſummer Even*, or upon timber, ſlattes, or trenchers, dawbed with clay, and ſo to ſet or hang it up in their houſes, where as it remayneth greene a long ſeaſon and groweth, if it be ſometimes overſprinckled with water. It floureth moſt commonly in Auguſt." The common name for Orpine-plants was that of *Midſummer Men*.[3] Hannah More's heroine, Sally Evans, would never go to bed [this was in 1800] on Midſummer Eve without having ſome of the *Midſummer Men*[4] in her room, as the bending of the leaves to the right or to the left, would never fail to tell her whether her lover was true or falſe.

The Orpine plant occurs among the following Love Divinations on Midſummer Eve, preſerved in the "Connoiſſeur," No. 56:

"I and my two ſiſters tried the dumb-cake together: you muſt know, two muſt make it, two bake it, two break it, and the third put it under each of their pillows, (but you muſt not ſpeak a word all the time,) and then you will dream of the man you are to have. This we did: and to be ſure I did nothing all night but dream of Mr. Bloſſom.

"The ſame night, exactly at twelve o'clock, I ſowed hemp-ſeed in our back-yard, and ſaid to myſelf,

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[1] "Vale Royal of England," p. 88. [Collier's "Annals of the Stage," 1831, vol. i. p. 168 *et ſeq.*]

[2] Tranſlated by H. Lyte, ed. 1578, p. 39.

[3] Spenſer thus mentions Orpine:

"Cool violets, and *Orpine growing ſtill.*"

It is alluded to in "The Cottage Girl," a poem "written on Midſummer Eve, 1786."

On the 22nd of January, 1801, a ſmall gold ring, weighing eleven pennyweights, ſeventeen grains and a half, was exhibited to the Society of Antiquaries by John Topham, Eſq. It had been found by the Rev. Dr. Bacon, of Wakefield, in a ploughed field near Cawood, in Yorkſhire, and had for a device two Orpine plants joined by a true-love knot, with this motto above: "Ma fiance velt;" *i. e.* My ſweetheart wills, or is deſirous. The ſtalks of the plants were bent to each other, in token that the parties repreſented by them were to come together in marriage. The motto under the ring was, "Joye l'amour feu." From the form of the letters it appeared to have been a ring of the fifteenth century.

[4] Gerarde ſays of Orpine: "This plant is very full of life. The ſtalks ſet only in clay, continue greene a long time, and, if they be now and then watered, they alſo grow." p. 519, edit. 1633.

'Hemp-ſeed I ſow, Hemp-ſeed I hoe,
And he that is my true-love come after me and mow.'

Will you believe me? I looked back, and ſaw him behind me, as plain as eyes could ſee him. After that, I took a clean ſhift and wetted it, and turned it wrong-ſide out, and hung it to the fire upon the back of a chair; and very likely my ſweetheart would have come and turned it right again (for I heard his ſtep) but I was frightened, and could not help ſpeaking, which broke the charm. I likewiſe ſtuck up two Midſummer Men, one for myſelf and one for him. Now, if his had died away, we ſhould never have come together, but I aſſure you his blowed and turned to mine. Our maid Betty tells me, that if I go backwards, without ſpeaking a word, into the garden upon Midſummer Eve, and gather a roſe, and keep it in a clean ſheet of paper, without looking at it till Chriſtmas Day, it will be as freſh as in June; and if I then ſtick it in my boſom, he that is to be my huſband will come and take it out."

The ſame Number fixes the time for watching in the church porch on Midſummer Eve: "I am ſure my own ſiſter Hetty, who died juſt before Chriſtmas, ſtood in the church porch laſt Midſummer Eve, to ſee all that were to die that year in our pariſh; and ſhe ſaw her own apparition." This ſuperſtition was more generally practiſed, and, I believe, is ſtill retained in many parts on the Eve of St. Mark.

[Aubrey, who is followed by Groſe, almoſt word for word], tells us, "that any perſon faſting on Midſummer Eve, and ſitting in the church porch, will, at midnight, ſee the ſpirits of the perſons of that pariſh who will die that year, come and knock at the church door, in the order and ſucceſſion in which they will die. One of theſe watchers, there being ſeveral in company, fell into a ſound ſleep, ſo that he could not be waked. Whilſt in this ſtate, his ghoſt, or ſpirit, was ſeen by the reſt of his companions knocking at the church door."[1]

Groſe ſays: "Any unmarried woman faſting on Midſummer Eve, and at midnight laying a clean cloth, with bread, cheeſe, and ale, and ſitting down as if going to eat, the ſtreet door being left open, the perſon whom ſhe is afterwards to marry will come into the room and drink to her by bowing; and after filling the glaſs will leave it on the table, and, making another bow, retire."

Lupton[2] [obſerves] "It is certainly and conſtantly affirmed that on Midſummer Eve there is found, under the root of Mugwort, a coal which ſaves or keeps them ſafe from the plague, carbuncle, lightning, the quartan ague, and from burning, that bear the ſame about them: and Mizaldus, the writer hereof, ſaith, that he doth hear that it is to be found the ſame day under the root of plantane, which I know to be of truth, for *I have found them* the ſame day under the root of plantane, which is eſpecially and chiefly to be found at noon."

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[1] See "Pandemonium," by R. B. It is alſo noticed in the poem of "The Cottage Girl," 1786.

[2] "Notable Things," firſt printed in 1579, ed. 1660, book ii. p. 59.]

Thomas Hill deſcribes:[1] "The vertue of a rare cole, that is to be found but one houre in the day, and one day in the yeare." "Divers authors," he adds, "affirm concerning the verity and vertue of this cole, viz. that it is onely to be found upon Midſummer Eve, juſt at noon, under every root of plantine and of mugwort; the effects whereof are wonderful: for whoſoever weareth or beareth the ſame about with them, ſhall be freed from the plague, fever, ague, and ſundry other diſeaſes. And one author eſpecially writeth, and conſtantly averreth, that he never knew any that uſed to carry of this marvellous cole about them, who ever were, to his knowledge, ſick of the plague, or (indeed) complained of any other maladie."

"The laſt ſummer," ſays Aubrey,[2] "*on the day of St. John Baptiſt*, [1694], I accidentally was walking in the paſture behind Montague Houſe, it was twelve o'clock, I ſaw there about two or three and twenty young women, moſt of them well habited, on their knees, very buſie, as if they had been weeding. A young man told me that they were looking for a coal under the root of a plantain, to put under their heads that night, and they ſhould dream who would be their huſbands. It was to be that day and hour."

The following, however, in part an explanation of this ſingular ſearch, occurs in "The Practice of Paul Barbette,"[3] "For the falling ſickneſs ſome aſcribe much to coals pulled out (on St. John Baptiſt's Eve) from under the roots of mugwort: but thoſe authors are deceived, for they are not coals, but old acid roots, conſiſting of much volatile ſalt, and are almoſt always to be found under mugwort: ſo that it is only a certain ſuperſtition that thoſe old dead roots ought to be pulled up on the Eve of St. John Baptiſt, *about twelve at night*."

Collinſon[4] ſays: "In the pariſhes of Congreſbury and Puxton, are two large pieces of common land, called Eaſt and Weſt Dolemoors, (from the Saxon dal, which ſignifies a ſhare or portion), which are divided into ſingle acres, each bearing a peculiar and different mark cut in the turf, ſuch as a horn, four oxen and a mare, two oxen and a mare, a pole-axe, croſs, dung-fork, oven, duck's-neſt, hand-reel, and hare's-tail. On *the Saturday before Old-Midſummer*, ſeveral proprietors of eſtates in the pariſhes of Congreſbury, Puxton, and Week St. Lawrence, or their tenants, aſſemble on the commons. A number of apples are previouſly prepared, marked in the ſame manner with the before-mentioned acres, which are diſtributed by a young lad to each of the commoners from a bag or hat. At the cloſe of the diſtribution each perſon repairs to his allotment, as his apple directs him, and takes poſſeſſion for the enſuing year. An adjournment then takes place to the houſe of the overſeer of Dolemoors (an officer annually elected from the tenants) where four acres, reſerved for the purpoſes of paying expenſes, are let by inch of candle, and the remainder of the day is

[1] "Natural and Artificial Concluſions," 1581.
[2] "Miſcellanies," ed. 1696, p. 103.
[3] 1675, 8vo., p. 7.
[4] "Somerſetſhire," vol. iii. p. 586.

ſpent in that ſociability and hearty mirth ſo congenial to the ſoul of a Somerſetſhire yeoman."

Scot[1] tells us: Againſt witches "hang boughs (hallowed on Midſummer Day) at the ſtall door where the cattle ſtand."

Biſhop Hall[2] ſays, that, "St. John is implored for a benediction on wine upon his day."

[Torreblanca, in his "Demonologia," 1623, ſays, that on St. John's Eve, the Spaniſh girls uſed to ſtand at their windows, and catch the voice of the firſt paſſer-by, who, they divined, would be their lover.]

It was the cuſtom in France, on Midſummer Eve, for the people to carry about brazen veſſels, which they uſe for culinary purpoſes, and to beat them with ſticks for the purpoſe of making a great noiſe: the ſuperſtitious notion prevailed alſo with the common people that, if it rains about this time, the filberds will be ſpoiled.[3]

Midſummer Eve feſtivities are ſtill kept up in Spain. "At Alcala, in Andaluſia," ſays Dalrymple, in his "Travels through Spain and Portugal," "at twelve o'clock at night, we were much alarmed with a violent knocking at the door. 'Quein es?' ſays the landlord; 'Iſabel de San Juan,' replied a voice: he got up, lighted the lamp, and opened the door, when five or ſix ſturdy fellows, armed with fuſils, and as many women, came in. After eating a little bread, and drinking ſome brandy, they took their leave; and we found that, it being the Eve of St. John, they were a ſet of merry girls with their lovers, going round the village to congratulate their friends on the approaching feſtival." A gentleman who had reſided long in Spain informed me that in the villages they light up fires on St. John's Eve, as in England.

St. John the Baptiſt is ſaid, in the Scriptural narrative to have fed, during his ſojourn in the wilderneſs, on *locuſts* and wild honey. The locuſt, or carob-tree, is ſtill common in the Levant, and yields a pulp, contained in a pod. It is vulgarly known to this day as *St. John's Bread.*

This was uſually, not always, the Merchant Taylors' feaſt-day.]

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[1] "Diſcovery of Witchcraft," 1584 [ed. 1665], p. 144.

[2] "Triumph of Rome," p. 58.

[3] Compare p. 177, *ſuprâ*, Note 3.]

St. Peter's Day.

(*June* 29.)

STOW tells us that the rites of St. John Baptiſt's Eve were alſo uſed on the Eve of St. Peter and St. Paul; and Moreſin informs us that in Scotland the people uſed, on this latter night, to run about on the mountains and higher grounds with lighted torches, like the Sicilian women of old in ſearch of Proſerpine.[1] Moreſin thinks this a veſtige of the ancient Cerealia.

I have been informed that ſomething ſimilar to this was practiſed about half a century ago in Northumberland on this night; the inhabitants carried ſome kind of firebrands about the fields of their reſpective villages. They made encroachments, on theſe occaſions, upon the bonefires of the neighbouring towns, of which they took away ſome of the aſhes by force: this they called "carrying off the flower (probably the flour) of the wake."

It appears from Kethe's ſermon at Blandford, 1570, that, in the papal times in this country, fires were alſo cuſtomary on the Eve of *St. Peter and St. Paul the Apoſtles*.[2]

It appears alſo[3] that the Eton boys had a great Bonfire annually on the Eaſt ſide of the church *on St. Peter's Day*, as well as on that of St. John Baptiſt.

In an old Account of the Lordſhip of Giſborough, Yorkſhire, and the adjoining coaſt,[4] ſpeaking of the fiſhermen, it is ſtated, that "upon St. Peters Daye they invite their friends and kinsfolk to a feſtyvall kept after their faſhion with a free hearte, and noe ſhew of nigardneſſe: that daye their boates are dreſſed curiouſly for the ſhewe, their maſtes are painted, and certain rytes obſerved amongſte them, with ſprinkling their prowes with good liquor, ſold with them at a groate the quarte, which Cuſtome or ſuperſtition ſuckt from their Aunceſtors, even contynueth down unto this preſent tyme."

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[1] "Papatus," p. 56.

In Sinclair's "Statis. Acc. of Scot." vol. iii. p. 105, the Miniſter of Loudoun in Ayrſhire tells us: "The cuſtom ſtill remains amongſt the herds and young people to kindle fires in the high grounds, in honour of Beltan. Beltan, which in Gaelic ſignifies Baal, or Bels Fire, was anciently the time of this ſolemnity. It is now kept on *St. Peter's Day*."

Piers' "Deſcription of Weſtmeath," 1682 (*ap.* Vallancey), makes the ceremonies uſed by the Iriſh on St. John Baptiſt's Eve common to that of St. Peter and St. Paul.

[2] The London Watch on this evening, put down in the time of Henry VIII., and renewed for one year only in that of his ſucceſſor, has been already noticed under Midſummer Eve.

[3] "Status Scholæ Etonenſis," 1560.

[4] "Antiq. Repert.," ed 1807, vol. iii. p. 304 (from Cotton MS. Julius, F. C. fol. 455.]

[Fiſhermen were ſuppoſed to be under the ſpecial guardianſhip of this ſaint. In "Piers of Fulham," we have:

"But in ſtede of ſturgen or lamprons,
He drawyth vp a gurnerd or gogeons:
Kodlynges, konger, or ſuche queyſe fyſche,
As wolwyche roches that be not worth a ruſche.
Suche fortune often with fiſchers falle,
Thoghe they to Petyr bothe pray and calle." [1]]

[Tranſlation of St. Swithin.

(*July* 15.)

"If, on Swithin's Feaſt the welkin lours,
And ev'ry pent-houſe ſtreams with haſty ſhow'rs,
Twice twenty days ſhall clouds their fleeces drain,
And waſh the pavements with inceſſant rain."
Gay's Trivia.

"July, to whom the Dog-ſtar in her train,
St. James gives oiſters, and St. Swithin rain."
Churchill.

"St. Swithin's Day if thou doſt rain,
For forty days it will remain:
St. Swithin's Day if thou be fair,
For forty days 'twill rain na mair."
Old Proverb.

THE Rev. John Earle, in an "Eſſay on the Life and Times of St. Swithin," 1861, obſerves: "Swithun, Biſhop of Wincheſter, architect, ſtateſman; during life a chief man in his nation, and after death inſtalled as a ſaint in the Calendar, has dwindled into a myth—Swithun had been 108 years in his humble grave, when he was the cauſe of a holy-day in Weſſex. A grand aſſembly of men and women of all degrees, met at Wincheſter, on the 15th of July, 971, to convey Swithun's [ſtone coffin] from without the north ſide to within the eaſt end of the church." This was the pious work of Ethelwold, Swithun's follower in the epiſcopate, and the old church of St. Peter and St. Paul at Wincheſter thenceforth till the time of Henry VIII. was called St. Swithin's. In Henry's reign its name was again changed, and it became the Church of the Holy Trinity. Even Mr. Earle admits that there is no contemporary authority for the life of this ſaint, and that the earlieſt record concerning him dates no further back than a century ſubſequent to his death.

The oldeſt Calendar containing St. Swithin's name appears to be an

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[1 Brand here inſerted an extract from Naogeorgus, Deſcriptive of St. Ulric's Day (July 4); but as the paſſage is utterly deſtitute of point or intereſt to Engliſh readers, it has been withdrawn. St. Ulric was a Biſhop of Augſburg in the 10th century.]

Anglo-Saxon one attached to a Miſſal in the public library at Rouen, and aſſigned by Mr. Earle to the beginning of the eleventh century. Here the 2nd July is marked as the depoſition of the ſaint, and July 15th as his tranſlation.]

Blount tells us that St. Swithin was called the weeping St. Swithin, for that, about his Feaſt, Præſepe and Aſelli, rainy conſtellations, ariſe coſmically, and commonly cauſe rain.

[There is an abſurd ſuperſtition, that] "If it rain on St. Swithin's Day, there will be rain more or leſs for forty-five ſucceeding days."[1]

[In "Poor Robin's Almanack," for 1697, there is a reference to the common ſuperſtition about the conſequences of a rainy St. Swithin's Day. Poor Robin relates the Popiſh legends about the Saint, but obſerves at the concluſion that it is better to make hay while the ſun doth ſhine, than to believe—

"Tales and lies
Which idle monks and friars deviſe."

In Jonſon's "Every Man out of his Humour," 1600, there is an alluſion to St. Swithin: "O, here's St. Swithin, the fifteenth day; variable weather, for the moſt part rain; good; for the moſt part rain. Why, it ſhould rain fourty days after, now, more or leſs; it was a rule held afore I was able to hold a plough, and yet here are two days no rain; ha! it makes me to muſe."

July the 4th, the "Tranſlation of St. Martin," according to the following lines, uſed to be conſidered equally ominous:

"Martini magni tranſlatio in pluviam det
Quadraginta dies continuere ſolet."

And St. Vitus's Day ſeems to have enjoyed a ſimilar reputation at one time.

The belief in the impropriety of gathering the apples before they have been chriſtened by St. Swithin is very general, and is ſtill ſtrongly cheriſhed. A ſervant of one of the editor's friends was horror ſtricken very lately (1868) at the bare propoſition to pick the fruit before the Saint had performed the baptiſmal ceremony.]

In the Churchwardens' Accounts of Horley, Surrey, under 1505-6, is the following entry, which implies a gathering on this Saint's Day or account:

"Itm. Saintt Swithine farthyngs the ſaid 2 zeres, 3*s.* 8*d.*"

[From the Churchwardens' Accounts of Kingſton-upon-Thames,

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[1] In the "Daily News," of July 16, 1868, occurred the following paragraph: "The fallacy of the popular notion reſpecting the forty days' rain, that is ſuppoſed to follow a rainy St. Swithin's day has been demonſtrated by obſervations taken at Greenwich, during a period of 20 years, which ſhow that the greateſt number of rainy days, after St. Swithin's-day, have taken place when the 15th of July was dry. In 1845, when the day was fine, there were 26 rainy days out of the allotted 40; in 1848 there were 31; and in 1860, 29; and both for the public health and the country's good it is hoped that the reſult of 1868 may prove the reverſe to the old adage."]

23 Henry VII., it ſeems that all houſeholders keeping a "brode gate," were charged fourpence on account of St. Swithin, and that the ſame amount was levied under this head on ſuch as owned one tenement.[1]]

St. Margaret's Day.

(*July* 20.)

[BUTLER, in his "Lives of the Saints," dates the commencement of this Saint's celebrity in our country from the Cruſades.[2]

In the third volume of the "Shakeſpeare Society's Papers," Collier notices ſeveral entries in the Regiſters of St. Saviour's, Southwark, relating to dramas and other feſtive celebrations on this day in the olden time. Among theſe is a record belonging to 30 Hen. VI., as follows: "Fyrſte, payd to the Pleyrs vpon Seynt Margrets Day, vij^{s}."

Again, in the Churchwardens' Accounts of Baſingborne, Cambridgeſhire, appears this memorandum:

"Received at the Play held on St. Margarets Day, A.D. MDXI., in Baſingborn, of the holy martyr St. George. . . .

"Received of the Townſhip of Royſton, xii^{s}., Tharfield, vi^{s}. viii^{d}., Melton, v^{s}. iiii^{d}.;" and ſo on, and at the end occur theſe two curious items: "Item, received of the Town of Baſingborn on the Monday and Friday after the play, together with other comers on the Monday, xiv^{s}. v^{d}. Item, received on the Wedneſday after the play, with a pot of ale at Kneeſworth, all coſts deducted, i^{s}. vii^{d}."[3]

It may be noted that Queen's College, Cambridge, was founded in 1446 by Margaret of Anjou, conſort of Henry VI., and called "The College of St. Margaret and Saint Bernard," to whom it was jointly dedicated.[4]]

St. Bridget.

(*July* 23.)

[THE "Roman Martyrology," 1627, obſerves under this date:] "The departure out of this life of St. Bridget widdow, who, after many peregrinations made to holy places, full of the Holy Ghoſt,

[1] Lyſons' "Environs," vol. i. p. 280.

[2] Granger, "Biog. Hiſt. of Engl.," vol. iii. p. 54, quotes the following paſſage from Birkenhead's "Aſſembly Man," [1663]:

"As many Siſters flock to him as at Paris *on St. Margaret's Day*, when all come to church that are or hope to be with child that year."

[3] "Antiq. Repert." ed. 1807, vol. iii. pp. 320-1, where will be found printed "The Expences of the ſaid Play."]

[4] Horne's "Cat. of the Library of Queen's Coll, Cambr.," 1827, pref. i.]

finally repoſed at Rome: whoſe body was after tranſlated into Suevia. Her principal Feſtivity is celebrated upon the ſeaventh of October."[1]

[In the "Fifteen O's," the firſt O is introduced by a large wood-cut repreſenting a man crowned delivered out of purgatory by an angel, through the mediation of St. Bridget, who is kneeling at a ſmall altar before him.[2]]

Vallancey,[3] ſpeaking of Ceres, tells us: "Mr. Rollin thinks this Deity was the ſame Queen of Heaven to whom the Jewiſh women burnt incenſe, poured out drink offerings, and made cakes for her with their own hands;"[4] and adds: "This Pagan cuſtom is ſtill preſerved in Ireland on the Eve of St. Bridget, and which was probably tranſpoſed to St. Bridget's Eve from the Feſtival of a famed poeteſs of the ſame name in the time of Paganiſm. In an ancient Gloſſary now before me ſhe is deſcribed: 'Brigit, a poeteſs, the daughter of Dagha; a Goddeſs of Ireland.' On St. Bridget's Eve every farmer's wife in Ireland makes a cake, called *Bairin-breac*, the neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and feſtivity."[5]

St. James.

(*July* 25.)

THE Bleſſing of new Apples upon this Day is preſerved in the "Manuale ad Uſum Sarum."[6]

Haſted[7] tells us that "the rector, by old cuſtom, diſtributes at his parſonage houſe on St. James's Day, annually, a mutton pye and a loaf, to as many perſons as chuſe to demand it, the expence of which amounts to about 15*l. per annum.*"

On St. James's Day, old ſtyle, Oyſters come in, in London; and

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[1] "Roman Martyrologe, according to the Reformed Calendar, tranſlated into Engliſh, by G. K., of the Society of Jeſus," 1627. See alſo "Diarium Hiſtoricum," 1590, p. 111, where we read, under 23° Julii, "Emortualis Dies S. Brigittæ Reg. Sueciæ, 1372."

[2] "Maſkell's Selected Centuries of Books," &c., 1843, p. 48.]

[3] "Eſſay on the Iriſh Language," 1772, p. 21.

[4] Jerem. ch. xvii. v. 18.

[5] Yet, according to Porter's "Flowers of the Lives of the Saincts," 1632, p. 118, Brigitt's Day (Virgin of Kildare, in Ireland,) was February the firſt.

[6] Edit. Rothomagi, 1555, fol. 64-5.

"Benedictio Pomorum in Die Sancti Jacobi.

"Te deprecamur omnipotens Deus ut benedicas *hunc fructum* novorum pomorum: ut qui eſu arboris letalis et pomo in primo parente juſta funeris ſententia mulctati ſumus; per illuſtrationem unici filii tui Redemptoris Dei ac Domini noſtri Jeſu Chriſti & Spiritus Sancti benedictionem ſanctificata ſint omnia atque benedicta: depulſiſque primi facinoris intentatoris inſidiis, ſalubriter ex hujus diei anniverſaria ſolennitate diverſis terris edenda germina ſumamus per eundem Dominum in unitate ejuſdem." "*Deinde ſacerdos aſpergat ea aquâ benedictâ.*"

[7] "Hiſt. of Kent," vol. i. p. 537, folio ed. (pariſh of Cliff, in Shamel hundred.)

there is a popular ſuperſtition ſtill in force, like that relating to gooſe on Michaelmas Day, that whoever eats oyſters on that day will never want money for the reſt of the year.

[In Wiltſhire and Somerſetſhire the apples are ſaid to be *chriſtened* on St. James's Day. Hone, in his "Every-Day Book," obſerves: "Apples were bleſt on this day by the prieſt. There is a ſpecial form for bleſſing them in the manual of the Church of Sarum."

The hop-crop is in a ſufficiently forward ſtate by this time to enable the growers to judge of the proſpects of a good or bad harveſt, and there is a proverbial expreſſion bearing on this:

> "Till St. James's Day be come and gone,
> There may be hops, or there may be none."

The "Book of Days" ſays that this is a *Herefordſhire* adage, but it is current in all the hop-diſtricts.]

[Mace Monday.

(*July* 26.)

A FEAST of bacon and beans is held on this day at Newbury in Berks, and elſewhere. It is mentioned in the "Devonſhire Dialogue," 1839. A cabbage ſtuck on a pole ſerves as a ſubſtitute for a mace, and all the other emblems of civic grandeur are ſimilarly parodied.]

Gule of Auguſt.[1]

PETTINGAL[2] derives "Gule" from the Celtic or Britiſh "Wyl," or "Gwyl," ſignifying a feſtival or holyday, and explains "Gule of Auguſt" to mean no more than the holyday of St. Peter ad Vincula in Auguſt, when the people of England under popery paid their Peter pence.

This is confirmed by Blount, who tells us that Lammaſs Day, the firſt of Auguſt, otherwiſe called the Gule, or Yule of Auguſt, may be a corruption of the Britiſh word "Gwyl Awſt, ſignifying the Feaſt of Auguſt. He adds, indeed, "or it may come from Vin*cula* (chains), that day being called in Latin Feſtum Sancti Petri ad *Vincula*."

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[1] Commonly called Lammaſs Day.
[2] "Archæol.," vol. ii. p. 67.

[Spelman, in his Gloſſary, under the Gules of Auguſt, obſerves: "It often occurs in ancient parchments (eſpecially legal ones) for the Feaſt of St. Peter ad Vincula, which is celebrated on the ſame calends of Auguſt. Durandus [in his Rationale] ſuggeſts, as a reaſon for this among others, that the Tribune Quirinus having a daughter whoſe throat was diſeaſed, the girl was ordered by the Pope to kiſs the chains wherewith St. Peter had been ſhackled, which wrought her complete cure, and led to the inſtitution of the feſtival, as well as the erection of a memorial church."]

The remark in the Calendar of the Romiſh Church, under the firſt of Auguſt, illuſtrates this:

> "*Chains* are worſhipped," &c.
>
> "Catenæ coluntur ad Aram in Exquiliis
> Ad Vicum Cyprium juxta Titi thermas."

Gebelin, in his "Allegories Orientales," takes the ſame view.

[Mr. Way, in a note to the word *Lammas*, in his admirable edition of the "Promptorium Parvulorum," 1865, obſerves: "On the calends, or firſt of Auguſt, the Feſtival of St. Peter *ad vincula*, it was cuſtomary in Anglo-Saxon times to make a votive offering of the firſt fruits of the harveſt, and thence the feaſt was termed hlaf mæſſe, Lammas, from hlaf, *panis*, and mæſſe, *miſſa, feſtum.*"]

Lammaſs day is called, in the "Red Book of Derby, hlaf mærre dæg." But in the "Saxon Chronicle," it is hlam mærre. *Maſs* was a word for feſtival; hence our way of naming the feſtivals of Chriſtmaſs, Candlemaſs, Martinmaſs, &c.[1]

Vallancey[2] cites Cormac, Archbiſhop of Caſhel in the tenth century, in his Iriſh Gloſſary, as telling us that, "in his time, four great fires were lighted up on the four great feſtivals of the Druids; *viz.* in February, May, *Auguſt*, and November." Vallancey alſo tells us that "this day was dedicated to the ſacrifice of the fruits of the ſoil. *La-ith-mas* was the day of the oblation of grain. It is pronounced La-ee-mas, a word readily corrupted to Lammaſs. *Ith* is all kinds of grain, particularly wheat, and *mas*, fruit of all kinds, eſpecially the acorn, whence *maſt*. *Cul* and *Gul* in the Iriſh implies a complete circle, a belt, a wheel, an anniverſary."

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[1] "Gent. Mag." for Jan. 1799, where there are references to the Saxon Chronicle, p. 138, under 1009, A.D., and to Oroſius Interp., lib. vi. cap. 19.

[2] Collectanea, No. x. p. 464, 472.

[St. Oſwald's Eve.

(*Auguſt* 4.)

ST. OSWALD, King of Northumberland, and Martyr, is remembered at preſent chiefly by the ſtory of his arm, which is related in the "Book of Days."

To faſt on St. Oſwald's Eve, the 4th of Auguſt, is mentioned in the "Plumpton Correſpondence," under the date of 1499, as a ſure remedy againſt the plague. In a letter to Sir Robert Plumpton, Robert Leventhorpe ſays: "I wold adviſe your maſterſhip, my lady, and all your houſehold many [*meny* or *meyny*], from henceforth to make promyſe, and keepe yt, to faſt the even of St. Oſwald, kyng and marter yerely; and that promiſe truly entended to be performed, I truſt verely ye ſhalbe no more vexed with that ſicknes." This belief has eſcaped the notice of Hone and Brand: nor does it find a place in the "Book of Days."

Warton mentions that an anonymous Latin author of the 13th century left behind him an account of the Life and Miracles of St. Oſwald.

A great houſe of Auguſtinian, or Black Canons, was ſettled, before the Diſſolution, at Noſtel, not very far from Wakefield, co. York, and was under the patronage of St. Oſwald. It had a cell at Woodkirk.

"St. Oſwalde," ſays Aubrey (1678),[1] "was ſlayne by Penda, on the great downe eaſt of Marsfield in Glouceſterſhire, as you ride to Caſtle-Combe, from whence it is called St. Oſwaldes downe. In theſe partes, nay, as far as Auburne-Chaſe (and perhaps a greate deale further), when they pent their ſheep in the fold, they did pray to God and St. Oſwald to bring the ſheep ſafe to the fold, and in the morning they did pray to God and Saint Oſwald to bring them ſafe from the fold. The countryfolk call St. Oſwald St. Twaſole."]

Feaſt of the Holy Name of Jeſus.

(*Auguſt* 7.)

IN the "Plumpton Correſpondence" occurs a letter to Sir Richard Plumpton from John Pullen, under the (ſuppoſed) date of 1499, in which the writer ſays: "Sir, as hartylie as I can, I commaund me

[1] Thoms' "Anecd. and Trad.," 1839, p. 87.]

unto you; and within a box to my Lady . . . is the feſt of *Nomen Jeſu* with *Utas*." . . The editor conjectures, and doubtleſs properly, that what Pullen ſent to Lady Plumpton was the book or MS. containing the ſervice uſed on this particular day, with the octave, or Utas. Hone, in his "Every-Day Book," gives an account of this Feſtival.]

[St. Lawrence's Day.

(*Auguſt* 10.)

IT has been ſaid that St. Lawrence is the patron of idleneſs, and that thence proceeds the common epithet Lawrence Lazy, applied to a ſluggard. There is, in fact, a chapman's ſtory-book, entitled "The Hiſtory of Sir Lawrence Lazy," and firſt printed, it is conjectured, about 1670. Mr. Cooper, in his "Suſſex Vocabulary," 1853, ſeems to think that this Lawrence is rather "A kind of imaginary ſaint or fairy, whoſe influence produces indolence," and quotes the well-known ſaying, "I've got a touch of old Lawrence to-day." For my own part, I would in preference derive the expreſſion from ſome real or fabulous human perſonage ſo named, proverbial for ſuch qualities, and not ſeek any divine or ſupernatural ſolution of the myſtery. In 1594, a ballad called "Luſty Lawrence" was licenſed for the preſs by the Stationers' Company; it reads like a parody or imitation of "Lazy Lawrence;" but what its preciſe character was, there are no means of aſcertaining, to my knowledge. St. Lawrence may, I think, be as ſecurely acquitted of all connection with Maſter Lawrence Lazy or Luſty as St. Nicholas of all connection with *Old Nick*.]

Aſſumption of the Virgin Mary.

(*Auguſt* 15).

[NAOGEORGUS[1] deſcribes the conſecration of the herbs on this feſtival by the prieſts of Germany, and laments the nouriſhment of popular ignorance and prejudice by ſuch means, as the herbs when bleſſed or ſanctified were held to be efficacious in witchcraft and magic, and if caſt into the fire, to afford protection from malignant influences: "far otherwiſe," as the writer ſays truly enough, "than nature or the Worde of God doth tell."]

Biſhop Hall alſo tells us,[2] "that upon this day it was cuſtomary to implore bleſſings *upon herbs, plants, roots, and fruits*."

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[1] "Popiſh Kingdome," by Googe, p. 55.
[2] "Triumphs of Rome," p. 58.

St. Roch's [or Roche's] Day.

(*Auguſt* 16.)

AMONG the Churchwardens' Accounts of St. Michael Spurrier-Gate, York, printed by Nichols, 1797, I find:

"1518. Paid for writing of St. Royke Maſſe, *ol. os. 9d.*"[1]

Whitaker thinks that St. Roche or Rocke's Day was celebrated as a general harveſt home.

In Overbury's "Characters of the Franklin,"[2] he ſays: "He allowes of honeſt paſtime, and thinkes not the bones of the dead any thing bruiſed, or the worſe for it, though the country laſſes dance in the church-yard after even-ſong. ROCK MONDAY, and the wake in ſummer, ſhrovings, the wakefull ketches on Chriſtmas eve, the hoky, or ſeed cake, theſe he yeerely keepes, yet holds them no reliques of popery."

Warner, in his "Albions England," mentions Rock Monday:

"*Rock and Plow Monday gams* ſal gang with ſaint feaſts and kirk fights:"

And again:

"I'le duly keepe for thy delight *Rock-Monday*, and the wake,
Have ſhrovings, Chriſtmas Gambols, with the hokie and ſeed cake."[3]

St. Bartholomew [the Apoſtle.[4]]

(*Auguſt* 24.)

IN Stephens' "Eſſayes and Characters," 1615, we read:

—"Like a bookſellers ſhoppe on Bartholomew Day at London; *the ſtalls of which are ſo adorn'd with Bibles and Prayer-bookes*, that almoſt nothing is left within, but heathen knowledge."

[In "Totenham Court," 1638, by T. Nabbes, there is this paſſage:

"*Stitchwell.* I have a *Corniſh-Lad* that wraſtles well, and hath

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[1] Pegge, by whom the extracts were communicated to Nichols, thought that "the writing probably means making a new copy of the muſic appropriated to the day."

[2] Wife, &c. 1630.

[3] "Alb. Engl.," ed. 1597, p. 121 [or ed. 1602, p. 407.]

[4] "Þa wæs ſe eahtoða dæg þæs kalendes Septembres, þe man au þa tid wurðað Sæ Bartholomei þæs apoſtoles, þa ſe eadiga mer Guðlac com to þære foreſprecenan ſtowe, to Cruwlande."—*Anglo-Saxon Verſion of the Life of St. Guthlac*, ed. Goodwin, p. 22-4.]

brought home Rabbets every *Bartholmew*-tide theſe five yeares. At ſtoole ball I have a *North-weſt* ſtrippling ſhall deale with ever a boy in the Strand."

Gough[1] mentions an ancient cuſtom at Croyland Abbey, of giving little knives to all comers on St. Bartholomew's Day. This abuſe, he ſays, "was aboliſhed by Abbot John de Wiſbech, in the time of Edward the Fourth, exempting both the abbot and convent from a great and needleſs expence. This cuſtom originated in alluſion to the knife, wherewith St. Bartholomew was flead. Three of theſe knives were quartered with three of the whips ſo much uſed by St. Guthlac, in one coat borne by this houſe. Mr. Hunter had great numbers of them, of different ſizes, found at different times in the ruins of the abbey and in the river. We have engraved three from drawings in the Minute Books of the Spalding Society, in whoſe drawers one is ſtill preſerved. Theſe are adopted as the device of a town-piece, called the 'Poores Halfepeny of Croyland,' 1670."

[St. Giles.

(*September* 1.)

AN account of this Saint and of the origin of the conſecration of the 1ſt of September to his memory in our calendar, may be found in the "Book of Days." Many churches bear his name. There is the following deſcription in Machyn's "Diary," of the proceſſion in the city of London in 1556 round the pariſh of St. Giles, Cripplegate: "The furſt day of September was Sant Gylles day, and ther was a goodly proſſeſſyon abowt the parryche with the whettes [waits,] and the canepe borne, and the ſacrement, and ther was a godly maſſe ſonge as [has] bene hard; and maſter Thomas Greuelle, waxchandler, mad a grett dener for maſter Garter [lord mayor] and my lade, and maſter Machylle the ſhreyffe and ys wyff, and boyth the chamburlayns, and mony worſhefull men and women at dener, and the whettes playng and dyver odur mynſtrelles, for ther was a grett dener."

Brand has alſo obſerved ſilence reſpecting *St. Giles's Bowl*, the flagon or jug of ale, which was in the old times preſented to the condemned convict at St. Giles's Hoſpital, on the road to Tyburn. It appears to be eſtabliſhed with tolerable certainty, that the gallows ſtood on the ſite of a portion of Connaught Square; but I am not aware that the preciſe ſpot has been ſettled beyond diſpute.

A correſpondent of "Current Notes" for Auguſt, 1856, quotes Burton the Leiceſterſhire hiſtorian's account of this ceremony. "At the Hoſpital of St. Giles in the Fields, without the bar of the Old Temple, London, and the Domus Converſorum (now the Rolls), the priſoners conveyed from the City of London towards Teybourne, there to be

[1] "Hiſtory of Croyland Abbey," p. 73.

executed for treaſons, felonies, or other treſpaſſes, were preſented with a great bowle of ale thereof to drinke at their pleaſure, as to be their laſt refreſhing in this life." The writer goes on to ſay that Parton, in his account of St. Giles's Hoſpital and Pariſh, 1822, refers to this as a *peculiar* cuſtom; but he points out that "the cuſtom was not ſo peculiar, but appears to have been an obſervance of Popiſh times." The writer ſeems rather to mean *Catholic countries*, for the period, of which he had been before ſpeaking, was antecedent, of courſe, to the Reformation, and he juſt afterwards cites ſome examples of a ſimilar uſage among the French in the XVth century.

Churchyard alſo refers to it in his "Mirror and Manners of Men," 1594:

> "Truſting in friendſhip makes ſome be truſt up,
> Or ride in a cart to kis Saint Giles his cup."

[There is a Yorkſhire proverb: "He will be hanged for leaving his liquor, like the ſaddler of Bawtrey," which refers to a ſimilar uſage. A ſaddler from Bawtrey, on his way to execution, declined the proffered bowl of ale, and was conſequently turned off, juſt before a reprieve arrived.

In Lyndſay's time, and long before, the inhabitants of Edinburgh uſed to carry about the town, on St. Giles's Day, what the poet calls "an auld ſtock Image," and likens to the image of Bell, which they bore in proceſſion at Babylon. The paſſage is in the "Monarke," firſt printed about 1554:

> "On thare feiſt day, all creature may ſe:
> Thay beir an auld ſtock Image throuch ye toun,
> With talbrone, trompet, ſchalme, and clarioun,
> Quhilk hes bene vſit mony one ȝeir bigone;
> With prieſtis and freris, in to proceſſioun,
> Siclyke as Bell wes borne throuch Babilone."

"The arm-bone of St. Giles," obſerves Mr. D. Laing,[1] "was regarded as a relique of ineſtimable value, when brought to this country by William Preſtoun of Gourtoun, who bequeathed it to 'our mother kirk of Sant Gele of Edynburgh,' 11th of January, 1454-5."]

[Nativity of the Virgin.

(*September* 8.)

HOWELL, in a letter without date, but about 1655, to Lord Dorcheſter, obſerves, that the writers hoſtile to the memory of Queen Elizabeth taxed her, among other matters, for ſuffering "the nativity of the Virgin Mary in September to be turned to the Celebration of her own Birthday, &c."]

[1 Notes to reprint of "Dundee Pſalms," 1868, p. 257. Mr. Laing refers us to the "Charters of the Collegiate Church of St. Giles. Bann. Club, 1859, 4to.]

Holy-Rood Day.

(*September* 14.)

THIS feſtival, called alſo Holy Croſs Day,[1] was inſtituted on account of the recovery of a large piece of the Croſs, by the emperor Heraclius, after it had been taken away, on the plundering of Jeruſalem by Coſroes, King of Perſia, about 615.[2]

Churchwardens' Accounts, previous to the Reformation, are uſually full of entries relating to the *Rood-loft*. [In the accounts of] St. Mary at Hill, 5 Hen. VI. [we have:]

"Alſo for makynge of a peire endentors betwene William Serle, carpenter, and us, for the *Rode lofte* and the under clerks chambre, ij*s.* viij*d.* Alſo reſs. of ſerteyn men for the Rod loft; fyrſt of Ric. Goſlyn 10*l.*; alſo of Thomas Raynwall, 10*l.*; alſo of Rook 26*s.* 7*d.*;" and eighteen others. "Summa totalis 95*l.* 11*s.* 9*d.*" [Sir H. Ellis remarks that the carpenters on this occaſion appear to have had what in modern language is called "their Drinks" allowed them over and above their wages. "Alſo the day after Saint Dunſton, the 19 day of May, two carpenters with her *Nonſiens* [nuncheons or luncheons]."

The ſame gentleman points out that, in Howes' edition of Stow, 2 Edw. VI. 1547, we read: "The 17 of Nov. was begun to be pulled downe *the Roode in Paules Church*, with Mary and John, and all other images in the Church, and then the like was done in all the Churches in London, and ſo throughout England, and texts of Scripture were written upon the walls of thoſe Churches againſt Images, &c." He adds: "Many of our Rood-lofts, however, were not taken down till late in the reign of Queen Elizebeth."[3]

[1 "The Rood," as Fuller ("Hiſt. of Waltham Abbey," pp. 16, 17) obſerves, "when perfectly made, and with all the appurtenances thereof, had not only the image of our Saviour extended upon it, but the figures of the Virgin Mary and St. John, one on each ſide: in alluſion to John xix. 26. '*Chriſt on the Croſs ſaw his mother and the diſciple whom he loved ſtanding by.*'"

Such was the repreſentation denominated the ROOD, uſually placed over the ſcreen which divided the nave from the chancel of our Churches. To our anceſtors, we are told, it conveyed a full type of the Chriſtian Church. The nave repreſenting the Church militant, and the chancel the Church triumphant, denoting that all who would go from the one to the other, muſt paſs under the Rood, that is, carry the Croſs, and ſuffer affliction.

[2 Wheatley "On the Common Prayer," edit. 8vo. Lond. 1741, p. 73.

[3 Other entries reſpecting the Rood-loft occur, ibid.

"Alſo payd for a rolle and 2 gojons of iron and a rope, xiiij*d.*
Alſo payd to 3 carpenters removing the ſtallis of the quer, xx*d.*
Alſo payd for 6 peny nail and 5 peny nail, xj*d.*
Alſo for crochats, and 3 iron pynnes and a ſtaple, xiij*d.*
Alſo for 5 yardis and a halfe of *grene Bokeram*, iij*s.* iij*d.* ob.
Alſo for lengthyng of 2 cheynes and 6 zerdes of gret wyer, xiiij*d.*
Alſo payd for eleven dozen pavyng tyles, iij*s.* iiij*d.*"

It appears to have been the cuſtom to go a nutting upon this day, from the following paſſage in "Grim the Collier of Croydon," [1662]:

> "This day, they ſay, is called Holy-rood Day,
> And all the youth are now a nutting gone."

It ſeems from the "Status Scholæ Etonenſis," 1560, that in September, "on a certain day," moſt probably the fourteenth, the boys of Eton ſchool were to have a play-day, in order to go out and gather nuts, with a portion of which, when they returned, they were to make preſents to the different maſters of that ſeminary. It is ordered, however, that before this leave be granted them, they ſhould write verſes on the fruitfulneſs of autumn, the deadly colds, &c. of advancing winter.

[St. Matthew's Day.

(*September* 21.)

PHILIP DE THAUN, in his "Livre des Creatures," written about 1121, ſays: "And now we ſee the reaſon, why we ought to keep the feaſt of St. Matthew, of which many men ſay, that they do not know how to keep it, or which day to celebrate. When the biſſextile falls on the following day, according to the underſtanding of mankind, I tell you briefly, pay cloſe attention, on the day which comes neareſt that keepeſt its vigil, it is not to be doubted, a day muſt not be interpoſed between that holy day and the vigil day: but therein the feaſt ſhall be kept and celebrated."[1]

The following is from the "Daily News" of September 22, 1868; the uſage to which the deſcription refers, has been overlooked by Hone and the Editor of the "Book of Days:"

"Yeſterday being St. Matthew's Day, in accordance with a time and well-honoured cuſtom, the ſenior ſcholars of Chriſt's Hoſpital, or what is more familiarly known as the Blue Coat School, delivered orations in the preſence of the Lord Mayor and Sheriffs of the City of London. Early in the forenoon, the City dignitaries and boys of the ſchool attended divine ſervice at Chriſt's Church, where a ſermon was delivered by the Rev. Mr. Polehampton, a former member of the ſchool, who choſe for his text the words, 'Unto what were ye baptized,' taken from the third verſe of the 19th chapter of the Acts. Divine ſervice being over, the ſcholars repaired to the great hall of the ſchool, where a very large audience, principally compoſed of ladies, was aſſembled to hear the delivery of the ſpeeches. Following the example of previous years, thoſe Grecians who are about to proceed to the Cam-

[1 Wright's Tranſlation of the Anglo-Norman original ("Popular Treatiſes on Science," 1841, p. 51).]

bridge Univerſity delivered addreſſes on the benefits reſulting from thoſe metropolitan hoſpitals which are called royal. Robert William Le Meſurier, fifth Grecian, choſe the Greek language in which to convey his opinion of the great bleſſings reſulting from theſe charities, while Charles Albert Stokes, firſt Grecian, Thompſon, Mathematical medalliſt, and Montefiore prizeman, 1868, ſpoke in Engliſh; Alf. George Arthur Robarts, fourth Grecian, ſpoke in Latin; and Fredk. J. Biden, ſecond Grecian and French prizeman, 1868, ſpoke in French. Each of theſe ſcholars was allowed to treat the ſubject in his own way, though, for the moſt part, there was little difference in them, the ſame cardinal points being touched upon in each. Alluſion was made to the eſtabliſhment, now three centuries ago, of the royal hoſpitals by the pious and youthful Edward VI. Theſe hoſpitals were founded in a time of peace, and ſhortly after the Reformation, and as an emblem of it, and they have laſted through the dangerous and anarchical times of the reign of Queen Mary and of the Commonwealth. Chriſt's Hoſpital and St. Bartholomew's are in cloſe proximity, the one keeping its door conſtantly open to receive the ſick, while the other maintains and educates more than a thouſand children, and it was only the other day that her Majeſty the Queen laid the foundation of a new building in which the good work of St. Thomas's Hoſpital will in future be carried on. Referring more particularly to Chriſt's Hoſpital, Charles Albert Stokes, in his Engliſh oration, ſaid this foundation inſtructed its children for every branch of uſeful and honourable life, and everywhere on the face of the globe where there are Engliſhmen, are her ſcholars to be found. Some proceed to the univerſities, ſome to either branch of the navy, very many are engaged in the buſineſs of commerce, of whom it has been ſaid that they are generally characteriſed for their intelligence, activity, and integrity, a greater honour than which could not be deſired either for them or for the ſchool. Alluſion was alſo made in the four principal addreſſes to the fact, that within a ſhort time Chriſt's Hoſpital will loſe the ſervices of the preſent head maſter, the Rev. Dr. Jacob. This gentleman has reſigned his poſt, not from his own wiſh, but becauſe he found that his health would no longer permit him to perform his duties with that aſſiduity and earneſt attention he deſired. Fifteen years ago, Dr. Jacob undertook the charge of Chriſt's Hoſpital, not having himſelf been educated within its walls, and comparatively a ſtranger to the place. During his connection with the inſtitution, he has been the means of raiſing the ſchool in general, as a place of education and inſtruction, to a much higher pitch of excellence than it poſſeſſed at the time of his appointment, and his retirement will be a ſource of much regret. Dr. Jacob will be ſucceeded by the Rev. Geo. C. Bell, of Worceſter College, Oxford. The various points of the addreſſes, whether delivered in the Engliſh or other tongues, were taken up by the boys and loudly cheered. After the delivery of the addreſſes on the ſubject of the royal hoſpitals, ſeveral other ſcholars proceeded to give miſcellaneous orations in Latin and Greek, theſe embracing a tranſlation from 'Henry VI.' into Greek Iambics, by Reginald Heber Hoe; a tranſlation into Latin Elegiacs of the 'Battle of Linden,' by

Arthur Lionel Smith ; a tranſlation into Greek Hexameters of Kirke White's 'Time,' by Alfred Joſhua Butler ; and a tranſlation into Latin Sapphics of the 'Burial of the Minniſink,' by Samuel Wood. Orations were alſo given, one in Latin, by Edward Maclaine Field, and the other in Greek by Frank Henry Carter. Upon the whole, the ſcholars diſcharged their ſomewhat arduous taſks in the moſt gratifying manner, and they were loudly cheered by the crowded audience. The proceedings, which laſted about an hour and a half, and were throughout moſt intereſting, were concluded by the ſinging of the National Anthem."]

Michaelmas.

(*September* 29.)

IT has long been and ſtill continues the cuſtom at this time of the year, or thereabouts, to elect the governors of towns and cities, the civil guardians of the peace of men, perhaps, as Bourne ſuppoſes, becauſe the feaſt of angels naturally enough brings to our minds the old opinion of tutelar ſpirits, who have, or are thought to have, the particular charge of certain bodies of men, or diſtricts of country, as alſo that every man has his guardian angel, who attends him from the cradle to the grave, from the moment of his coming in, to his going out of life.

In the "Gentleman's Magazine" for October, 1804, appeared the following communication from Mr. Nichols :

"*Monday, October 1ſt*, 1804.

"This day the lord mayor and aldermen proceeded from Guildhall, and the two ſheriffs with their reſpective companies from Stationers' Hall, and having embarked on the Thames, his lordſhip in the city barge, and the ſheriffs in the ſtationers' barge, went in acquatic ſtate to Palace Yard. They proceeded to the Court of Exchequer, where, after the uſual ſalutations to the bench (the curſitor baron, Francis Maſeres, Eſq. preſiding), the recorder preſented the two ſheriffs ; the ſeveral writs were then read, and the ſheriffs and the ſenior under-ſheriff took the uſual oaths. "The whole of the numerous company then again embarked in their barges, and returned to Blackfriars Bridge, where the ſtate carriages were in waiting. Thence they proceeded to Stationers' Hall, where a moſt elegant entertainment was given by Mr. Sheriff Domville."[1] [Sir H. Ellis has obſerved elſewhere that "the ceremony on this occaſion, in the Court of Exchequer, which vulgar error ſuppoſed to be an unmeaning farce, is ſolemn and impreſ-

[1] For a cuſtom after the election of a mayor at Abingdon in Berkſhire, ſee the "Gent. Mag." for Dec. 1782.

ſive ; nor have the new ſheriffs the leaſt connection either with chopping of ſticks, or counting of hobnails. The tenants of a manor in Shropſhire are directed to come forth to do their ſuit and ſervice ; on which the ſenior alderman below the chair ſteps forward and chops a ſingle ſtick, in token of its having been cuſtomary for the tenants of that manor to ſupply their lord with fuel. The owners of a forge in the pariſh of St. Clement (which formerly belonged to the city, and ſtood in the high road from the Temple to Weſtminſter, but now no longer exiſts) are then called forth to do their ſuit and ſervice ; when an officer of the court, in the preſence of the ſenior alderman, produces ſix horſe ſhoes and 61 hobnails, which he counts over in form before the curſitor baron, who, on this particular occaſion, is the immediate repreſentative of the ſovereign."]

" At Kidderminſter is a ſingular cuſtom. On the election of a Bailiff, the inhabitants aſſemble in the principal ſtreets to throw cabbage-ſtalks at each other. The town-houſe bell gives ſignal for the affray. This is called lawleſs hour. This done (for it laſts an hour), the bailiff elect and corporation, in their robes, preceded by drums and fifes (for they have no waits), viſit the old and new bailiff, conſtables, &c., &c., attended by the mob. In the meantime, the moſt reſpectable families in the neighbourhood are invited to meet and fling apples at them on their entrance. I have known forty pots of apples expended at one houſe."[1]

Bourne[2] ſays : " The Egyptians believed that every man had three Angels attending him : the Pythagoreans, that every man had two : the Romans, that there was a good and evil genius."

This idea has been adopted by Butler :

> " Whether dame Fortune or the care
> Of Angel bad, or tutelar."[3]

Symmachus, againſt the Chriſtians, ſays : " The divine Being has diſtributed various guardians to cities, and that as ſouls are communicated to infants at their birth, ſo particular genii are aſſigned to particular ſocieties of men." [4]

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[1] " Gent. Mag." for 1790, p. 1191.

[2] " Antiq. Vulg." chap. 29.

[3] " Hudibras," Part i. canto 3. " Every man," ſays Sheridan in his notes to " Perſius," (2d edit. 1739, p. 28) " was ſuppoſed by the ancients at his birth to have two Genii, as meſſengers between the gods and him. They were ſuppoſed to be private monitors, who by their inſinuations diſpoſed us either to good or evil actions ; they were alſo ſuppoſed to be not only reporters of our crimes in this life, but regiſters of them againſt our trial in the next, whence they had the name of Manes given them."

[4] Bourne *ut ſuprà*. See a great deal of information on this ſubject in Fabricii " Bibliogr.," p. 262, and in Ormerod's " Picture of a Papiſt," 1606. See alſo Moreſini " Papatus," p. 48, Burton's " Anat. of Melancholy," 1621, p. 753, and Stephanus (" World of Wonders," 1607, p. 315). It would be ſuperfluous to enumerate the tutelar gods of heatheniſm. Few are ignorant that Apollo and Minerva preſided over Athens, Bacchus and Hercules over Bœotian Thebes, Juno

Moreſin tells us that Papal Rome, in imitation of this tenet of Gentiliſm, has fabricated ſuch kinds of genii for guardians and defenders of cities and people. Thus ſhe has aſſigned St. Andrew to Scotland, St. George to England, St. Denis to France: thus, Egidius to Edinburgh, Nicholas to Aberdeen.

Not only men but cities and countries were ſaid to have their particular genii.

Park in his "Travels," tells us, "The concerns of this world, the Negroes believe, are committed by the Almighty to the ſuperintendence and direction of ſubordinate ſpirits, over whom they ſuppoſe that certain magical ceremonies have great influence. A white fowl ſuſpended to the branch of a particular tree, a ſnake's head, or a few handfuls of fruit, are offerings to deprecate the favour of theſe tutelary agents."

The following extract from "Curioſities, or the Cabinet of Nature," by R[obert] B[aſſet], 1637, p. 228, informs us of a very ſingular office aſſigned by ancient ſuperſtition to the good Genii of Infants. The book is by way of queſtion and anſwer.

"*Q.* Wherefore is it that the childe cryes when the abſent nurſes breſts doe pricke and ake?

"*An.* That by dayly experience is found to be ſo, ſo that by that the nurſe is haſtened home to the infant to ſupply the defect: and the reaſon is that either at that very inſtant that the infant hath finiſhed its concoction, the breaſts are repleniſhed, and, for want of drawing, the milke paines the breaſt, as it is ſeen likewiſe in milch cattell: or rather the good Genius of the Infant ſeemeth by that means to ſollicite or trouble the nurſe in the infants behalfe: which reaſon ſeemeth the more firme and probable, becauſe ſometimes ſooner, ſometimes later, the child cryeth, neither is the ſtate of nurſe and infant alwayes the ſame."

In the "Obſervations on Days in the Romiſh Calendar," I find on St. Michael's Day the following:

"Arx tonat in gratiam tutelaris Numinis,"

which I tranſlate,

"Cannon [is] fired from the citadel in honour of the tutelar ſaint."

It is obſervable in this place how cloſely popery has in this reſpect copied the heathen mythology. She has the ſupreme being for Jupiter; ſhe has ſubſtituted angels for genii, and the ſouls of ſaints for heroes, retaining all kinds of *dæmons*. Againſt theſe peſts ſhe has carefully provided her antidotes. She exorciſes them out of waters, ſhe rids the air of them by ringing her hallowed bells, &c.

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over Carthage, Venus over Cyprus and Paphos, Apollo over Rhodes; Mars was the tutelar god of Rome, as Neptune of Tænarus; Diana preſided over Crete, &c. &c.

St. Peter ſucceeded to Mars at the revolution of the religious Creed of Rome, He now preſides over the caſtle of St. Angelo, as Mars did over the ancient Capitol.

The Romaniſts, in imitation of the Heathens, have aſſigned tutelar gods to each member of the body: [as, for inſtance, the arms were under the guardianſhip of Juno; the breaſt, of Neptune; the waiſt, of Mars; the reins, of Venus; and ſo on.][1]

In "The World of Wonders" is the following tranſlation of an epigram:

> "Once fed'ſt thou, Anthony, an heard of ſwine,
> And now an heard of monkes thou feedeſt ſtill;
> For wit and gut, alike both charges bin:
> Both loven filth alike: both like to fill
> Their greedy paunch alike. Nor was that kind
> More beſtly, ſottiſh, ſwiniſh, then this laſt.
> All elſe agrees: one fault I onely find,
> Thou feedeſt not thy monkes with oken maſt."

The author mentions before perſons "who runne up and downe the country, crying, 'Have you any thing to beſtow upon my lord S. Anthonies ſwine?'"[2]

Michaelmas, ſays Bailey, is a Feſtival appointed by the Church to be obſerved in honour of St. Michael the Arch-angel, who is ſuppoſed to be the chief of the Hoſt of Heaven as Lucifer is of the infernal, and as he was ſuppoſed to be the protector of the Jewiſh, ſo is he now eſteemed the guardian and defender of the Chriſtian Church.

A red velvet buckler [was formerly] preſerved in a caſtle in Normandy, which the Arch-angel made uſe of, when he combated the Dragon.[3]

Biſhop Hall ridicules the ſuperſtition of ſailors among the Romaniſts, who, in paſſing by St. Michael's Grecian promontory Malla, uſed to ply him with their beſt devotions, that he would hold ſtill his wings from reſting too hard upon their ſails.

[In the "Debate and Stryfe betwene Somer and Wynter" [*circà* 1520], Winter ſays:

> "Somer, men make great Joy what tyme I com in,
> For companyes gadereth togyther on the eue of ſeynt martyn;
> Ther is nother greate nor ſmall but than they will drinke wyne,
> *If they ſholde lay theyr cote to gage to drynke it or it fine.*"]

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[1] "Alexander ab Alexandro," lib. ii. cap. 19. See alſo Moreſini "Papatus," p. 133.

[2] Brand here indulges in a great deal of totally unconnected detail reſpecting the heathen deities, the Romiſh ſaints, and the etymology of flowers, which has no bearing whatever on the ſubject, and which he leaves pretty much as he found it.]

[3] Biſhop Hall's "Triumphs of Rome," p. 62.

Michaelmas Gooſe.

"Geeſe now *in their prime ſeaſon are*,
Which, if well roaſted, are good fare:
Yet, however, friends, take heed
How too much on them you feed,
Leſt, when as your tongues run looſe,
Your diſcourſe *do ſmell of Gooſe*."
Poor Robin for 1695.

"September, when by Cuſtom (right divine)
Geeſe are ordain'd to bleed at Michael's ſhrine."
Churchill.

THERE is an old cuſtom ſtill in uſe among us, of having a roaſt gooſe to dinner on Michaelmas Day.[1]

Beckwith[2] ſays: "Probably no other reaſon can be given for this cuſtom, but that Michaelmas Day was a great feſtival, and geeſe at that time moſt plentiful. In Denmark, where the harveſt is later, every family has a roaſted gooſe for ſupper on St. Martin's Eve."[3]

Buttes, in his "Dyets dry Dinner," 1599, ſays that "a Gooſe is the emblem of *meere modeſtie*."

Among other ſervices (in this country) John de la Hay was bound [10 Edw. IV.] to render to William Barnaby, Lord of Laſtres, in the county of Hereford, for a parcel of the demeſne lands, one Gooſe fit for the lord's dinner on the Feaſt of St. Michael the Archangel.[4]

[In the margin of Harl. MS. 1772, fol. 115 *verſo*, is written the following caution in an ancient hand (but not *quite* ſo ancient as Brand ſuppoſed): "Beware of letting blood, drinking, or eating Gooſe, on theſe three days, nono k'lis Aprilis die lunis: intrante Auguſto die lunis xx: exeunte Decembris die lunis."]

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[1] "Gooſe-intentos," as Blount tells us, is a word uſed in Lancaſhire, where "the huſbandmen claim it as a due to have a Gooſe Intentos on the ſixteenth Sunday after Pentecoſt: which cuſtom took origin from the laſt word of the old church-prayer of that day: 'Tua, nos quæſumus, Domine, gratia ſemper præveniat & ſequatur; ac bonis operibus jugiter præſtet eſſe *intentos*.' The common people very humorouſly miſtake it for a gooſe with *ten toes*."

[2] "Jocular Tenures," p. 223.

[3] See Moleſworth's "Account of Denmark," p. 10. From Frolich's "Viatorium," p. 254, I find that St. Martin's Day is celebrated in Germany with geeſe, but it is not ſaid in what manner. See "Sylva jucund. Serm." p. 18, and "Martinmas," *infra*.

[4] "Laſtres. Rot. Cur. 10 Ed. IV.," quoted in Blount's "Tenures," Beckwith's edit. p. 222.

In Gaſcoigne's Poems,[1] is the following paſſage:

> "And when the tenauntes come to paie their quarters rent,
> They bring ſome fowle at Midſummer, a diſh of fiſh in Lent,
> At Chriſtmaſſe a capon, *at Michaelmaſſe* A GOOSE;
> And ſomewhat elſe at New-yeres tide, *for feare their leaſe flie looſe.*"

In Markham's "Health to the Gentlemanly Profeſſion of Serving-men," 1598, ſignat. I 2, is the following paſſage: "He knoweth where to haue a man . . . that will ſtande him in leſſe charge . . . his neighbours Sonne, who will not onely maynteine him ſelfe with all neceſſaries, but alſo his father will gratifie his Maiſters kindnes at Chriſtmas with a New-yeeres gyft, and at other Feſtiuall times with Pigge, *Gooſe,* Capon, or other ſuch like houſeholde prouiſion." It appears by the context that the father of the Serving-man does this to keep his ſon from going to ſerve abroad as a ſoldier.[2]

The practice of eating gooſe at Michaelmas does not appear to prevail in any part of France. Upon St. Martin's Day they eat turkies at Paris. They likewiſe eat geeſe upon St. Martin's Day, Twelfth Day, and Shrove Tueſday, at Paris.[3]

In King's "Art of Cookery," p. 63, we read:

> "So ſtubble Geeſe at Michaelmas are ſeen
> Upon the ſpit; *next May* produces green."

Walpole, in "The World," No. 10, tells us: "When the reformation of the Calendar was in agitation, to the great diſguſt of many worthy perſons who urged how great the harmony was in the old eſtabliſhment between the holidays and their attributes (if I may call them ſo,) and what confuſion would follow if MICHAELMAS DAY, for inſtance, was not to *be celebrated when ſtubble-geeſe are in their higheſt perfection;* it was replied, that ſuch a propriety was merely imaginary, and would be loſt of itſelf, even without any alteration of the Calendar by authority: for if the errors in it were ſuffered to go on, they would in a certain number of years produce ſuch a variation, that we ſhould be mourning for good King Charles on a falſe thirtieth of January, at a time of year when our anceſtors uſed to be tumbling over head and heels in Greenwich park in honour of Whitſuntide: and at length be chooſing king and queen for Twelfth Night, when we ought to be admiring the London Prentice at Bartholomew Fair."

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[1] 1575, "Flowers," p. 42. [Queen Elizabeth is ſaid to have been dining on this diſh, no doubt in her time perfectly uſual as it is with us, when ſhe received tidings of the deſtruction of the Armada.]

[2] In Deering's "Nottingham," p. 107, mention occurs of "hot roaſted Geeſe" having formerly been given on Michaelmas Day there by the old mayor, in the morning, at his houſe, previous to the election of the new one.

"Croſſthwaite church, in the Vale of Keſwick, in Cumberland, hath five chapels belonging to it. The miniſter's ſtipend is £5 *per annum*, and GOOSE-GRASS, or the right of commoning his Geeſe; a *Whittle-gait*, or the valuable privilege of uſing his knife for a week at a time at any table in the pariſh; and laſtly a *hardened* ſark, or a ſhirt of coarſe linen."—*Park.*

In Northumberland a ſpecies of coarſe linen is called *Harn.*—J. B.

[3] Mercier, "Tableau de Paris," t. i. p. 131.

It is a popular ſaying, "If you eat gooſe on Michaelmaſs Day you will never want money all the year round." [According to the "Britiſh Apollo," 1708:

> "The cuſtom came up from the tenants preſenting
> Their landlords with geeſe, to incline their relenting
> On following payments."]

Geeſe are eaten by ploughmen at harveſt home.

St. Michael's Cake or Bannock.

MARTIN,[1] ſpeaking of the Proteſtant inhabitants of Skie, ſays: "They obſerve the feſtivals of Chriſtmaſs, Eaſter, Good Friday, and that of St. Michael's. Upon the latter they have a cavalcade in each pariſh, and ſeveral families bake the cake called St. Michael's Bannock."

Speaking of Kilbar Village, he obſerves:[2] "They have likewiſe a general cavalcade on St. Michael's Day in Kilbar Village, and do then alſo take a turn round their church. Every family, as ſoon as the ſolemnity is ended, is accuſtomed to bake St. Michael's Cake, and all ſtrangers, together with thoſe of the family, muſt eat the bread that night."

Macaulay ſays:[3] "It was, till of late, an univerſal cuſtom among the Iſlanders, on Michaelmas Day, to prepare in every family a Loaf or Cake of bread, enormouſly large, and compounded of different ingredients. This Cake belonged to the Arch-Angel, and had its name from him. Every one in each family, whether ſtrangers or domeſtics, had his portion of this kind of ſhew-bread, and had, of courſe, ſome title to the friendſhip and protection of Michael.

"In Ireland[4] a ſheep was killed in every family that could afford one, on the ſame anniverſary; and it was ordained by Law that a part of it ſhould be given to the poor. This, as we gather from Keating,[4] and a great deal more, was done in that kingdom, to perpetuate the memory of a miracle wrought there by St. Patrick through the aſſiſtance of the Archangel. In commemoration of this, Michaelmas was inſtituted a feſtal day of joy, plenty, and univerſal benevolence."

The following very extraordinary ſeptennial cuſtom at Biſhops Stortford, Herts, and in the adjacent neighbourhood, on Old Michaelmas Day, I find in a London newſpaper, Oct. 18, 1787: "On the morning of this day, called Ganging Day, a great number of young men aſſemble in the fields, when a very active fellow is nominated the Leader. This perſon they are bound to follow, who, for the ſake of

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[1] "Deſcription of the Weſtern Iſlands of Scotland," p. 213.
[2] Ibid. p. 100.
[3] "Hiſtory of St. Kilda," p. 82.
[4] "Gen. Hiſt. of Irel." book ii. p. 12.

diverſion, generally chooſes the route through ponds, ditches, and places of difficult paſſage. Every perſon they meet is bumped, Male or Female; which is performed by two other perſons taking them up by their arms, and ſwinging them againſt each other. The women in general keep at home at this period, except thoſe of leſs ſcrupulous character, who, for the ſake of partaking of a gallon of ale and a plumb-cake, which every landlord or publican is obliged to furniſh the revellers with, generally ſpend the beſt part of the night in the fields, if the weather is fair; it being ſtrictly according to ancient uſage not to partake of the cheer any where elſe."

Stevenſon[1] gives the following ſuperſtition: "They ſay, ſo many dayes old the Moon is on Michaelmaſs Day, ſo many Floods after."

[The Waes, or Wayz Gooſe.

IN "Notes and Queries," for Auguſt 4, 1866, this term is explained to ſignify a ſtubble-gooſe. In the "Calendrier Belge," 1862, is an account of the gooſe-feaſt held at *Waes*, in Brabant, which may ſuggeſt a different etymology. At preſent the Wayz Gooſe is the annual celebration of a day's holiday among printers and their ſtaffs, and if the cuſtom had any peculiar connection, at the outſet, with the gooſe, it ſeems to have loſt ſuch connection. I view, perſonally, the etymology introduced by the writer in "Notes and Queries" with ſome ſhare of diſtruſt, as I am rather of opinion that the ancient practice of holding a grand gooſe-feaſt annually at *Waes*, in Brabant, at Martinmaſs, is more likely to have given riſe to our Engliſh phraſe. The intercourſe between this kingdom and the Low Countries was, in former times, ſo regular and large, that many uſages were apt to undergo tranſplantation, and the art of printing may be only one among ſeveral obligations we lie under to the Dutch and Flemings. The printers' Wayz Gooſe, in modern days, has no fixed ſeaſon; but is uſually held in July. There is a paſſage in "The Scolehouſe of Women," 1541, in which the *way gooſe* is mentioned; but what the author meant preciſely by the term, in this caſe, it appears ſomewhat difficult to decide:

> "— And yet the rib, as I ſuppoſe,
> That God did take out of the man,
> A Dog vp caught, and a way goſe
> Eat it clene —."]

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[1] "The Twelve Moneths," 1661, p. 44.

[St. Oütha's Day.

(*October* 7.)

ST. OSITHA, queen and martyr according to Nicolas, and merely virgin according to the "Book of Days," is referred to the latter half of the eighth century. Aubrey, who collected his "Remains of Gentiliſm and Judaiſm" about 1678, obſerves: "In thoſe dayes" (meaning in the earlier Chriſtian ages), "when they went to bed, they did rake up the fire, and make a ✠ in the aſhes, and pray to God and St. Sythe to deliver them from fire and from water, and from all miſadventure."]

St. Ethelburg's [or Alburg's] Day.

(*October* 11.)

FOSBROOKE mentions,[1] amidſt the annual ſtore of proviſion at Barking Nunnery, "wheat and milk for Frimitè opon St. Alburgs Day."

[Stot Tueſday, or Great Tueſday.

THIS is the firſt Tueſday after the 27th of October. "On this day," obſerves the author of the "Dialect of Craven," 1828, "a fair is held at Settle [on the Ribble, ſixty miles from York,] for the ſale (I ſuppoſe, as the name implies) of *ſtots* or *bullocks*, &c. It is very probable, that this fair is alluded to in Henry Lord Clifford's 'Houſehold Book,' in 1510:

'Sold It[em] of lames of John Scotte yow-fflocke this yere, beſides the tythe xi^{xx}; y' of ix ſcore lames drawen and ſelled for vi*d.* a pece ſom payable at the *grete Tewſday* next.'"]

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[1] "Brit. Monachiſm," vol. ii. p. 127.

St. Simon and St. Jude's Day.

(*October* 28.)

"Feſta dies Judæ prohibet te incedere nude,
Sed vult ut Corpus veſtibus omne tegas.
Feſta dies Judæ cum tranſiit atque Simonis
In Foribus nobis eſſe putatur Hiems.
Simonis, Judæ poſt Feſtum væ tibi nude
Tunc inflant Genti mala gaudia veſte carenti."
Buchleri Sententiæ Rythmicæ.

[THIS ſeems to have been the day on which votaries came formerly to Glaſtonbury to offer to Joſeph of Arimathea. In the metrical "Life of Joſeph," 1520, ſign. A 5, it is ſaid, that two young women, in the "xviii. yere of henry our kyng," were mortally ſick of the peſtilence, and were thought to be beyond cure, but

"Theyr prayer makyng to ioſeph of aramathye
So began to recouer & brought theyr offryng
On Symons day & Iude vnto Glaſtonbury."]

It appears[1] that St. Simon's and St. Jude's Day was accounted rainy as well as St. Swithin's, from the following paſſage in the "Roaring Girl:" "As well as I know 'twill rain upon Simon and Jude's Day." And again: "Now a continual Simon and Jude's rain beat all your feathers as flat down as pancakes." We learn from Holinſhed that, in 1536, when a battle was appointed to have been fought upon this day between the king's troops and the rebels in Yorkſhire, ſo great a quantity of rain fell upon the eve thereof, as to prevent the battle from taking place.

In the Runic Calendar St. Simon and St. Jude's Day was marked by a ſhip, on account of their having been fiſhermen.[2]

[The following charm belongs to this day:

"Take an apple, pare it whole, and take the paring in your right hand, and ſtanding in the middle of the room, ſay the following verſe:

'St. Simon and Jude, on you I intrude,
By this parting I hold to diſcover,
Without any delay, to tell me this day
The firſt letter of my own true lover.'

Turn three times round, and caſt the paring over your left ſhoulder, and it will form the firſt letter of your future huſband's ſurname, but if the paring breaks into many pieces, ſo that no letter is diſcernible,

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[1] Dodſley's "Old Plays," ed. 1780, vol. vi. p. 23.
[2] Wormius "Faſti Danici," lib. ii. c. 9.

you will never marry; take the pips of the ſame apple, put them into ſpring water and drink them."[1]

On this day the Lord Mayor of London was formerly elected; his inauguration and the Show took place on the 29th October.]

Allhallow Even.[2]

HALLOW EVEN is the vigil of All Saints' Day, which is on the firſt of November.

In the Roman Calendar I find under November 1: "The feaſt of *Old Fools* is removed to this day."[3]

[Under April 1, Mr. Brand argued that *All Fools' Day* was a corruption of *Old Fools' Day;* but I do not think that the opinion is one which has gained many converts. That *Al* or *Ald* is equivalent to *Old* is of courſe a familiar fact in etymology.

This was alſo known as Soulemaſs Day, or corruptly, *Salmes Day*, which latter form occurs in the "Plumpton Correſpondence," under 1502.]

It is cuſtomary on this night with young people in the North of England to dive for apples, or catch at them, when ſtuck upon one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, their hands being tied behind their backs. Nuts and apples chiefly compoſe the entertainment, and from the cuſtom of flinging the former into the fire, or cracking them with their teeth, it has doubtleſs had its vulgar name of *Nutcrack Night*.

Something like this appears in a miſſal in the Douce Collection, in which a perſon is repreſented balancing himſelf upon a pole laid acroſs two ſtools. At the end of the pole is a lighted candle, from which he is endeavouring to light another in his hand at the riſk of tumbling into a tub of water placed under him.[4]

[In Goldſmith's time, the country folks religiouſly obſerved this nutcracking feſtival, as he tells us in his "Vicar of Wakefield." Harvey, the Dublin Conjurer, ſtates that, on this Eve, which he characterizes as an "anile, chimerical ſolemnity," his ſervants demanded *Apples*, *Ale*, *and Nuts*, and left him alone, while they went to enjoy themſelves.[5]]

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[1] "A la Saint Simon e Saint Jude on envoi au Temple les Gens un peu ſimple, demander des Neſles," (Medlars,) "afin de les attraper et faire noircir par des Valets."—*Sauval Antiq. de Paris*, tom. ii. p. 617.

[2] Vulgarly Halle E'en, as alſo, in the North, Nutcrack Night.

[3] It was perhaps afterwards removed to the firſt of April.

[4] Strutt's "Sports and Paſtimes," ed. 1801, p. 294, pl. xxxvi.]

[5] "Life and Character of Harvey," 1728, p. 10.]

In the marriage ceremonies amongſt the ancient Romans, the bridegroom threw nuts about the room for the boys to ſcramble. The epithalamiums in the Claſſics prove this. It was a token that the party ſcattering them was now leaving childiſh diverſions.[1]

The Roman boys had ſome ſport or other with nuts, to which Horace refers.[2] Nuts have not been excluded from the Catalogue of Superſtitions under Papal Rome. Thus, on the 10th of Auguſt, in the Romiſh Calendar, I find it obſerved that ſome religious uſe was made of them, and that they were in great eſtimation.

[Hutchinſon,[3] ſomewhat fancifully perhaps, identified this Chriſtian uſage with the rites anciently obſerved in honour of Pomona.]

The catching at the apple and candle may be called playing at ſomething like the ancient Engliſh game of the quintain, which is now almoſt totally forgotten.[4]

Pennant tells us, in his "Tour in Scotland," that the young women there determine the figure and ſize of their huſbands by *drawing cabbages blind-fold* on Allhallow Even.[5]

"The firſt ceremony of Hallow-e'en is pulling each a ſtock or plant of kail. They muſt go out, hand-in-hand, with eyes ſhut, and pull the firſt they meet with. Its being big or little, ſtraight or crooked, is prophetic of the ſize and ſhape of the grand object of all their ſpells —the huſband or wife. If any *yird*, or earth, ſtick to the root, that is *tocher*, or fortune; and the taſte of the *cuſtoc*, that is the heart of the ſtem, is indicative of the natural temper and diſpoſition. Laſtly the ſtems, or, to give them their ordinary appellation, the *runts*, are placed ſomewhere above the head of the door; and the chriſtian names of the people whom chance brings into the houſe, are, according to the priority of placing the *runts*, the names in queſtion."

Owen, in his "Welch Dictionary," *voce* Cyniver, mentions "A play in which the youth of both ſexes ſeek for an even-leaved ſprig of the aſh: and the firſt of either ſex that finds one, calls out Cyniver, and is anſwered by the firſt of the other that ſucceeds; and theſe two, if the omen fails not, are to be joined in wedlock."

"The paſſion of prying into Futurity," ſays Burns, in the notes to his poem, "makes a ſtriking part of the hiſtory of human nature, in its rude ſtate, in all ages and nations; and it may be ſome entertainment to a philoſophic mind to ſee the remains of it among the more unenlightened in our own." He gives, therefore, the principal charms and

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[1] See Eraſmus on the Proverb, "Nuces relinquere." Adag. fol. Col. Allobr., 1606, col. 1356.

[2] "——— Poſtquam te talos aule Nuceſque
Ferre ſinu laxo, donare et ludere vidi."

[3] "Hiſt. of North.," vol. ii p. 18. In Stafford's "Niobe," 1611, p. 107, this is called *a Chriſtmas Gambol.* Polwhele deſcribes it in his "Old Engliſh Gentleman," p. 120:

"Or catch th' eluſive apple with a bound,
As with its taper it flew whizzing round."

[4] See it deſcribed by Strutt or (more briefly) *infra* under "Sports."]

[5] More upon this ſubject may be found under "Love Charms," *infra.*]

ſpells of this night, ſo big with prophecy to the peaſantry in the Weſt of Scotland. One of theſe by young women, is, by pulling ſtalks of corn; another by the blue clue; a third by eating the apple at the glaſs.[1]

Burns goes on to enumerate ſeveral other very obſervable cuſtoms of divination on this even of Allhallows. The firſt is "Sowing Hemp ſeed." The ſecond is: "To winn three wechts o'naething."[2] [Others are:] "to fathom the ſtack three times;" "to dip your left ſhirt ſleeve in a burn where three Lairds' lands meet"; and the laſt is a ſingular ſpecies of Divination "with three *luggies*, or diſhes."[3]

Shaw[4] ſeems to conſider the feſtivity of this night as a kind of harveſt home rejoicing: "A Solemnity was kept," ſays he, "on the eve of the firſt of November as a thankſgiving for the ſafe in-gathering of the produce of the fields. This I am told, but have not ſeen it, is obſerved in Buchan and other counties, by having *Hallow Eve fire* kindled *on ſome riſing ground.*"

The Iriſh, Vallancey tells us, have dropped the Fire of *November* and ſubſtituted candles. The Welch, he adds, ſtill retain the Fire of November, but can give no reaſon for the illumination.[5]

The miniſter of Logierait, in Perthſhire, ſays: "On the evening of the 31ſt of October, O. S. among many others, one remarkable ceremony is obſerved. Heath, broom, and dreſſings of flax are tied upon a pole. This faggot is then kindled. One takes it upon his ſhoulders, and running, bears it round the village. A crowd attend. When the firſt faggot is burnt out, a ſecond is bound to the pole, and kindled in the ſame manner as before. Numbers of theſe blazing faggots are often carried about together, and when the night happens to be dark they form a ſplendid illumination."[6] The miniſter of Callander ſays: "On all Saints' Even they ſet up bonfires in every village. When the bonfire is conſumed, the aſhes are carefully collected into the form of a circle. There is a ſtone put in, near the circumference, for every perſon of the ſeveral families intereſted in the bonfire; and whatever ſtone is moved out of its place, or injured next morning, the perſon repreſented by that ſtone is devoted, or *fey;* and is ſuppoſed not to live twelve months from that day. The people received the conſecrated fire from the Druid prieſts next morning, the virtues of which were ſuppoſed to continue for a year." The miniſter of Kirkmichael,[7] in Perthſhire, ſays: "The practice of lighting bonfires on the firſt night of winter, accompanied with various ceremonies, ſtill prevails in this and the neighbouring highland pariſhes. Formerly, the *Hallow*

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[1] "Works," vol. i., p. 146, edit. 1859-60.

[2] The wecht is the inſtrument uſed in winnowing corn.

[3] Eden, in his "State of the Poor," vol. i. p. 300, in a note, tells us: "Robert Burns, the Ayrſhire ploughman, mentions *Sowens* as part of the rural feaſt which concludes the merriment of his countrymen on Hallow-e'en. Sowens, with butter inſtead of milk, is not only the Hallow-e'en ſupper, but the Chriſtmas and New-year's-day's breakfaſt, in many parts of Scotland."

[4] "Hiſtory of Moray," p. 241.

[5] "Collectanea de Rebus Hibernicis," vol. iii. p. 464, *note*.

[6] "Statiſtical Account of Scotland," vol. xi. p. 621.

[7] Ibid. vol. xv. p. 517.

Even Fire, a relic of Druidiſm, was kindled in Buchan. Various magic ceremonies were then celebrated to counteract the influence of witches and demons, and to prognoſticate to the young their ſucceſs or diſappointment in the matrimonial lottery. Theſe being devoutly finiſhed, the hallow fire was kindled, and guarded by the male part of the family. Societies were formed, either by pique or humour, to ſcatter certain fires, and the attack and defence were often conducted with art and fury."—"But now the hallow fire, when kindled, is attended by children only: and the country girl, renouncing the rites of magic, endeavours to enchant her ſwain by the charms of dreſs and of induſtry."[1]

In North Wales (Pennant's MS. informs me) there is a cuſtom upon All Saints' Eve of making a great fire called Coel Coeth, when every family about an hour in the night makes a great bonfire in the moſt conſpicuous place near the houſe, and when the fire is almoſt extinguiſhed, every one throws a white ſtone into the aſhes, having firſt marked it; then having ſaid their prayers turning round the fire, they go to bed. In the morning, as ſoon as they are up, they come to ſearch out the ſtones, and if any one of them is found wanting they have a notion that the perſon who threw it in, will die before he ſees another All Saints Eve. They have a cuſtom alſo of diſtributing *Soul Cakes* on All Souls' Day, at the receiving of which poor people pray to God to bleſs the next crop of wheat. [But many of theſe cuſtoms, even in Pennant's time, had fallen into diſuſe.]

Different places adopt different ceremonies. In the "Feſtyvall," 1511, is the following paſſage: "We rede in olde tyme good people wolde on All halowen daye *bake brade* and dele it for all cryſten ſoules."

The following is much to my purpoſe:[2] "The cuſtom of *Soul Maſs Cakes*, which are a kind of *Oat Cakes*, that ſome of the richer ſorts of perſons in Lancaſhire and Herefordſhire (among the Papiſts there) uſe ſtill to give the poor on this day: and they, in retribution of their charity, hold themſelves obliged to ſay this old couplet:

> — 'God have your Saul,
> Beens and all.'"

[In the Cleveland country, theſe loaves are called ſimilarly *Sau'mas Loaves*. In the Whitby Gloſſary, they are deſcribed as "ſets of ſquare farthing cakes with currants in the centre, commonly given by bakers to their cuſtomers; and it was uſual to keep them in the houſe for good luck." In this laſt reſpect they reſembled the Good Friday bread and croſs-buns. Mr. Brand's ſervant, who was a native of Warwickſhire, told him that ſeed-cakes at Allhallows were alſo uſual in that country.]

At Ripon, on the Eve of All Saints, the good women make a cake for every one in the family: ſo this is generally called *Cake Night*.[3]

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[1] "Statiſtical Account of Scotland," vol. xxi. p. 145.
[2] "Feſta Anglo-Romana," 1678, p. 109. All Souls' Day, Nov. 2.
[3] "Gent. Mag." for Aug. 1790.

Martin tells us that the inhabitants of St. Kilda, on the feſtival of All Saints, baked "*a large cake*, in form of a triangle, furrowed round, and which was to be all eaten that night."[1] The ſame, or a nearly ſimilar cuſtom, ſeems to have prevailed in different parts of England.

In Owen's account of the bards,[2] however, we read: "The autumnal fire is ſtill kindled in North Wales, being on the eve of the firſt day of November, and is attended by many ceremonies; ſuch as running through the fire and ſmoke, each caſting a ſtone into the fire, and all running off at the concluſion to eſcape from the black ſhort-tailed ſow; then ſupping upon parſnips, nuts, and apples; catching at an apple ſuſpended by a ſtring with the mouth alone, and the ſame by an apple in a tub of water: each throwing a nut into the fire; and thoſe that burn bright, betoken proſperity to the owners through the following year, but thoſe that burn black and crackle, denote misfortune. On the following morning the ſtones are ſearched for in the fire, and if any be miſſing, they betide ill to thoſe who threw them in." Owen has prefaced theſe curious particulars by the following obſervations: "Amongſt the firſt aberrations, may be traced that of the knowledge of the great *Huon*, or the Supreme Being, which was obſcured by the hieroglyphics or emblems of his different attributes, ſo that the grovelling minds of the multitude often ſought not beyond thoſe repreſentations, for the objects of worſhip and adoration. This opened an inlet for numerous errors more minute; and many ſuperſtitions became attached to their periodical ſolemnities, and more particularly to their rejoicing fires, on the appearance of vegetation in ſpring, and on the completion of harveſt in autumn."[3]

In the "Gentleman's Magazine," for November 1784,[4] it is ſtated, that "at the village of Findern, in Derbyſhire, the boys and girls go every year in the evening of the 2nd of November (All Souls' Day) to the adjoining common, and light up a number of ſmall fires amongſt the furze growing there, and call them by the name of *Tindles*. Upon enquiring into the origin of this cuſtom amongſt the inhabitants of the place, they ſuppoſed it to be a relique of popery, and that the profeſſed deſign of it, when firſt inſtituted, was, to light ſouls out of purgatory. But, as the commons have been incloſed there very lately, that has moſt probably put an end to the cuſtom, for want of the wonted materials." [The ceremony of bearing blazing ſtraw round people's grounds on All Souls' Eve, which was formerly uſual in certain parts of this country among the Roman Catholics, and was called a *Tinley*, is referred to the ſame cauſe by a writer in the "Magazine" for 1788.[5]]

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[1] "Deſcr. of the Weſtern Iſlands of Scotland," p. 287.

[2] Baldwin's "Itinerarium Cambriæ," tranſl. by Hoare, vol. ii. p. 315.

[3] See alſo Owen's "Welſh Dictionary," *voce* COELCERTH.

[4] A whimſical explanation of the cuſtom of lighting fires on the hills on Allhallow night is given in the "Gentleman's Magazine," vol. liii. p. 578.]

[5] Accounts of the origin of the feaſt of All Souls may be ſeen in the "Golden

Martin, ſpeaking of the Iſle of Lewis,[1] ſays [that it was long before the miniſter there could perſuade the people to relinquiſh a ridiculous cuſtom they had of going by night on Hallow-tide to the church of St. Mulvay, whence one of their number went into the ſea up to his waiſt, with a cup of ale brewed for the occaſion with malt contributed by the inhabitants (each family giving a peck), and pouring the liquid into the water, addreſſed a propitiatory allocution to a ſea-god called *Shony*, who was ſuppoſed to have an influence over the crops. They then returned to church, obſerved a moment's dead ſilence, then extinguiſhed at a given ſignal the candle on the altar, and proceeded to the fields, where the reſt of the night was ſpent in revelry.

"I have been told," ſays Miſs Baker, writing in 1854, "that ſome fifty years ago, it was cuſtomary on All Souls' Day, for people (in Northamptonſhire) to ſend *ſeed cakes* to their various friends, which were called ſoul-cakes; and as this was the period when wheat-ſowing uſually ended, it is probable both theſe obſervances (alluding to the ſeed-cake given to ploughmen after the wheat-ſowing) have the ſelf-ſame origin."

Ellis points out that, in Aubrey's time, in Shropſhire, there was ſet upon the board a high heap of Soul-cakes, lying one upon another, like the picture of the Shew-bread in the old Bibles. They were about the bigneſs of twopenny cakes, and every viſitant that day took one.]

Brand[2] ſays, "When the beaſts, as oxen, ſheep, horſes, &c. are ſick, they ſprinkle them with a water made up by them, which they call *Fore-ſpoken Water;* wherewith likewiſe they ſprinkle their Boats, when they ſucceed and proſper not in their fiſhing. And eſpecially on *Hallow Even* they uſed to ſein or ſign their boats, and put *a croſs of tar* upon them, which my informer hath often ſeen. Their houſes alſo ſome uſe then to ſein."

The miniſter of Kirkmichael,[3] in Banffſhire, tells us, "the appearance of the three firſt days of winter is obſerved in verſes thus tranſlated from the Gaelic: 'Dark, lurid, and ſtormy, the firſt three days of winter; whoever would deſpair of the cattle, I would not till ſummer.'"

It is ſtated in Kethe's Sermon preached at Blandford, 1570, that "there was a cuſtom, in the papal times, to ring bells at Allhallow-tide for all Chriſtian ſouls." [In the time of Henry VIII.[4] "the Vigil and ringing of bells all the night long *upon Allhallow Day at night*," was aboliſhed.[5] In the appendix alſo to Strype's "Annals," the following injunction, made early in the reign of Elizabeth, occurs:

Legend," &c., and in Dupré's "Conformity of Antient and Modern Ceremonies," p. 92.

[1] "Deſcr. of Weſtern Iſlands of Scotland," p. 28.

[2] "Deſcr. of Orkney," 1701, p. 62.

[3] "Stat. Acc. of Scotl." vol. xii. p. 459.

[4] Burnet's "Hiſtory of the Reform." edit. 1683, Part ii. of "Records and Inſtr." b. i. p. 237.]

[5] Sir H. Ellis elſewhere refers us to Strype's "Mem. of Cranmer," p. 442.]

"that the ſuperfluous ringing of bels, and the ſuperſtitious *ringing of bells* at *Alhallown tide*, and *at Al Souls' Day*, with the two nights next before and after, be prohibited."[1]

[No. 130 of "Mery Tales and Quicke Anſweres," 1567, is an amuſing anecdote "Of the gentilman that checked his ſeruant for talke of ryngyng." "A Gentilman, brought vp at London in an In of court, was maryed, and kepte an houſe in the countrey: and As he ſate at ſupper with his neyghbours aboute hym, vpon an alhalow daie at night, amonge other communication, he talked of the ſolemne ringyng of the belles (as was the vſage than)."

It is to be collected from the pageant known as the *Chriſtmas Prince*, celebrated at St. John's College, Oxford, in 1607, that the ſtudents of that ſociety met on All-Hallow Eve, and that a fire was lighted in the Hall, "accordinge to the cuſtome and ſtatuts of the ſame place, at w^ch^ time the whole companye, or moſt part of the Students of the ſame houſe mette toogether *to beginne their Chriſtmas.*" On the next night, November 1, it ſeems, a ſecond meeting was appointed, when it was propoſed, for the preſervation of order and peace, that a Chriſtmas Lord, or Prince of the Revels, ſhould be choſen (like the dignitary with a ſimilar title at Lincoln's Inn, and the Prince of Purpoole at Gray's-Inn). The writer of the account of the feſtivities in 1607 ſtates that there had been an interruption of the uſage at St. John's, and that till this year, no Chriſtmas Lord had been created ſince 1577. In the preſent caſe, Thomas Tucker obtained a majority of ſuffrages, and being elected in his abſence, was ſought for, carried in triumph about the hall, and afterwards allowed to return to his own quarters, "to thinke of their loues and good will, and to conſider of his owne charge and place."]

"On the Oidhche Shamhna (Ee Owna) or Vigil of Saman," Vallancey[2] ſays, "The peaſants in Ireland aſſemble with ſticks and clubs, (the emblems of laceration) going from houſe to houſe, collecting money, bread-cake, butter, cheeſe, eggs, &c. &c. for the feaſt, repeating verſes in honour of the ſolemnity, demanding preparations for the feſtival in the name of St. Columb Kill, deſiring them to lay aſide the *fatted calf*, and to bring forth *the black ſheep*. The good women are employed in making the griddle cake and candles; theſe laſt are ſent from houſe to houſe in the vicinity, and are lighted up on the (Saman)

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[1] In the Churchwardens' Accounts of Heybridge, Eſſex, under 1517, are the following items:

"Payed to Andrew Elyott, of Maldon, for *newe mendynge of the third bell knappell agenſte Hallowmaſſe*, *ol.* 1*s.* 8*d.*

"Item, payed to John Gidney, of Maldon, *for a new bell-rope agenſte Hallowmaſſe*, *ol.* 0*s.* 8*d.*"

In "Articles to be enquired of within the Archdeaconry of Yorke (any year till 1640)," I find the following: "Whether there be any within your pariſh or chappelry that uſe *to ring bells ſuperſtitiouſly upon any abrogated holiday, or the eves thereof.*"

The deſcription of "All Soulne Day," in Barnabe Googe's Tranſlation of Naogeorgus's "Popiſh Kingdome," is groſſly exaggerated.

[2] "Collectanea," vol. iii.

next day, before which they pray, or are ſuppoſed to pray, for the departed ſoul of the donor. Every houſe abounds in the beſt viands they can afford: apples and nuts are devoured in abundance; the nut-ſhells are burnt, and from the aſhes many ſtrange things are foretold: cabbages are torn up by the root: hemp ſeed is ſown by the maidens, and they believe that if they look back, they will ſee the apparition of the man intended for their future ſpouſe: they hang a ſmock before the fire, on the cloſe of the feaſt, and ſit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney and turn the ſmock: they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noſter backwards, and look at the ball of yarn without, they will then alſo ſee his ſith or apparition: they dip for apples in a tub of water, and endeavour to bring one up in the mouth: they ſuſpend a cord with a croſs ſtick, with apples at one point, and candles lighted at the other, and endeavour to catch the apple, while it is in a circular motion, in the mouth. Theſe, and many other ſuperſtitious ceremonies, the remains of Druidiſm, are obſerved on this holiday, which will never be eradicated while the name of Saman is permitted to remain."

[On Allhallows' Day, or *Hallowmaſs*, it was an ancient Engliſh cuſtom (as I have pointed out elſewhere) for poor perſons and beggars to go *a-ſouling*, which ſignified to go round aſking for money, to faſt for the ſouls of the donors of alms or their kinsfolk. In the "Two Gentlemen of Verona," Shakeſpeare makes Speed ſpeak of ſome one *puling*, "like a beggar at Hallowmaſs." But the uſage is referred to by Scot in his "Diſcovery of Witchcraft," 1584.[1]

The old practice has not yet become obſolete, though its origin has been doubtleſs forgotten. In Shropſhire (and perhaps elſewhere) the children ſtill go ſouling, as they did in Aubrey's day, on Hallowmaſs, and they ſing the following verſes, for which I am indebted to a correſpondent of "Notes and Queries:"

"Soul! ſoul! for a ſoul-cake;
Pray, good miſtreſs, for a ſoul-cake.
One for Peter, two for Paul,
Three for Them that made us all.

Soul! ſoul! for an apple or two;
If you've got no apples, pears will do.
Up with your kettle, and down with your pan:
Give me a good big one, and I'll be gone.
Soul! ſoul! &c.

An apple or pear, a plum or a cherry,
Is a very good thing to make us merry.
Soul! ſoul! &c."]

The feaſt of Allhallows is ſaid to drive the Finns almoſt out of their wits."[2]

[1 Ed. 1651, p. 314. See alſo "Rem. of the E. Pop. Poetry of England," vol. iv. p. 26 *et ſeq.*

[2] See an account of ſome ſingular ceremonies practiſed by them at this time in Tooke's "Ruſſia," vol. i. p. 48.—Compare Art. "New Year's Eve," *ſupra.*

The Fifth of November.[1]

["God grant that we nor ours ever live to ſee November the fifth forgotten, or the ſolemnity of it ſilenced."—*Biſhop Sanderſon.*]

IT is ſtill cuſtomary in London and its vicinity [and throughout the country], for the boys to dreſs up an image of the infamous conſpirator Guy Fawkes, holding in one hand a dark lanthorn, and in the other a bundle of matches, and to carry it about the ſtreets begging money in theſe words, "Pray remember Guy Fawkes!" In the evening there are bonfires, and theſe frightful figures are burnt in the midſt of them.

In "Poor Robin" for 1677 are the following obſervations on the fifth of November:

"Now boys with
Squibs and crackers play,
And bonfires blaze
Turns night to day."

[This old uſage is now (1868) gradually falling into deſuetude, and certainly finds no favour with the High Church party at preſent ſo paramount.]

Martinmaſs.

(*November* 11.)

FORMERLY a cuſtom prevailed everywhere amongſt us, though generally confined at preſent to country villages, of killing cows, oxen, ſwine, &c. at this ſeaſon, which were cured for the winter, when freſh proviſions were ſeldom or never to be had.

[This, in ſome diſtricts, is corruptly called *Martlemas*. The weather on Martinmas Eve is anxiouſly watched by the farmers in the midland counties, as it is ſuppoſed to be an index to the barometer for ſome two or three months forward. That this belief is wholly unfounded, is almoſt a ſuperfluous remark.]

In Tuſſer's "Huſbandry," under June, are the following lines:

"When Eaſter comes, who knows not than
That veale and bacon is the man?
And *Martilmaſs Beefe* doth beare good tacke,
When countrey folke do dainties lacke."[2]

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[1] The anniverſary of the Gunpowder Plot, 1605.

[2] With this note in "Tuſſer Redivivus," 1744, p. 78. "Martlemas beef is beef dried in the chimney, as bacon, and is ſo called, becauſe it was uſual to kill the beef for this proviſion about the Feaſt of St. Martin, Nov. 11."

Hall, in his "Satires," 1597, mentions

— "dried flitches of ſome ſmoked beeve,
Hang'd on a writhen wythe ſince Martins Eve."

"A piece of beef *hung up ſince Martlemaſs*" is alſo mentioned in the "Pinder of Wakefield," 1599.

About [a hundred] years ago, between Hallowmaſs and Chriſtmaſs, when the people [of Forfar] laid in their winter proviſions, about twenty-four beeves were killed in a week; the beſt not exceeding ſixteen or twenty ſtone. A man who had bought a ſhilling's worth of beef, or an ounce of tea, would have concealed it from his neighbours like murder.[1]

At Martilmaſs, the inhabitants [of Kircudbright] killed an old ewe or two, as their winter proviſion, and uſed the ſheep that died of the braxy in the latter end of autumn.[2]

Almoſt no beef, and very little mutton, was formerly uſed by the common people [in Wigton]; generally no more than a ſheep or two, which were killed about Martinmaſs, and ſalted up for the proviſion of the family during the year.[3]

In a part of the pariſh of Sandwick, every family that has a herd of ſwine, kills a ſow *on the 17th day of December*, and thence it is called Sow-day. There is no tradition as to the origin of this practice.[4]

Theſe cattle are uſually bought at a kind of Cow Fair, or mart at this time. Had it not been the general name for a fair, one might have been tempted to ſuppoſe it a contraction of Martin.[5]

Two or more of the poorer ſort of ruſtic families ſtill join to purchaſe a cow, &c. for ſlaughter at this time, called always in Northumberland a mart; the entrails of which, after having been filled with a kind of pudding meat, conſiſting of blood, ſuet, groats, &c. are formed into little ſauſage links, boiled and ſent about as preſents. They are called black-puddings from their colour.[6]

Butler mentions the black-pudding in his "Hudibras,"[7] ſpeaking of the religious ſcruples of ſome of the fanatics of his time. The com-

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[1] "Statiſt. Acc. of Scotland," vol. vi. p. 517.—Forfarſhire.

[2] Ibid. vol. ix. p. 326.—Kirkcudbright.

[3] Ibid. vol. xiv. p. 460.—Wigtonſhire.

[4] Ibid. vol. xvi. p. 482.—Orkney.

[5] This word occurs in the laws of David I. of Scotland in the "Regiam Majeſtatem," 1609, repr. 1774, p. 243.

[6] Aubanus tells us, at p. 62 of his "Antiq. Conviv.," that in Germany there was in his time a kind of entertainment called the "Feaſt of Sauſages, or Gut-puddings," which was wont to be celebrated with great joy and feſtivity.

The Feaſt of St. Martin is a day of debauch among Chriſtians on the Continent: the new wines are then firſt taſted, and the Saint's day is celebrated with carouſing. Aubanus tells us, at p. 372, that in Franconia there was a great deal of eating and drinking at this ſeaſon; no one was ſo poor and niggardly that on the Feaſt of St. Martin had not his diſh of the entrails either of oxen, ſwine, or calves. They drank too, as he alſo informs us, very liberally of wine on the occaſion. See alſo Dupré's "Conformity," p. 97.

[7] Part iii. canto 2.

mon people, in the North of England, have a ſaying that "blood without groats is nothing," meaning that "family without fortune is of no conſequence."

In the Roman Calendar, I find the ſubſequent obſervations on the 11th of November:—"Wines are taſted and drawn from the lees. The Vinalia, a feaſt of the ancients, removed to this day. Bacchus in the figure of Martin."

In the Churchwardens' Accounts of St. Martin Outwich, London, are the following articles:

A.D. 1517. "Payd on Seynt Martens Day for bred and drynke for the ſyngers, v*d.*"

A.D. 1524. "It'm for mendyng of the hovell on Sent Marten, vj*d.*"

——— "It'm for roſe garlands, brede, wyne, and ale, on ij Sent Martens Days, xv*d.* ob."

A.D. 1525. "Payd for brede, ale, and wyne, and garlonds, on Seynt Martyns Day, y^e^ tranſlacyon, xvj*d.*"

Stukeley,[1] ſpeaking of *Martinſall-hill*, obſerves: "I take the name of this hill to come from the merriments among the Northern people, call'd *Martinalia*, or drinking healths to the memory of St. Martin, practis'd by our Saxon and Daniſh anceſtors. I doubt not but upon St. Martin's Day, or Martinmaſs, all the young people in the neighbourhood aſſembled here, as they do now upon the adjacent St. Ann's-hill, upon St. Ann's Day."[2]

Moreſin refers the great doings on this occaſion, which, he ſays, were common to almoſt all Europe in his time, to an ancient Athenian feſtival, obſerved in honour of Bacchus, upon the eleventh, twelfth, and thirteenth days of the month Antheſterion, correſponding with our November.[3] Aubanus ſeems to confirm this conjecture, though there is no mention of the ſlaughter of any animal in the deſcription of the rites of the Grecian feſtival. The eleventh month had a name from the ceremony of "tapping their barrels on it;" when it was cuſtomary to make merry. It is very obſervable that the *fatted gooſe*, ſo common in England at Michaelmas, is, by the above foreign authors and others, marked as one of the delicacies in common uſe at every table on the continent at Martinmas.[4]

[In the Gloſſary to Kennett's "Parochial Antiquities," Salt-Silver is explained to be,] "*One penny paid at the Feaſt of Saint Martin* by the ſervile tenants to their lord, as a commutation for the ſervice of carrying their lord's Salt from market to his larder."

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[1] "Iter," vol. vi. p. 131.

[2] A note adds, "St. Martin's Day, in the Norway clogs, is marked with a gooſe; for on that day they always feaſted with a roaſted gooſe: they ſay, St. Martin, being elected to a biſhoprick, hid himſelf, (noluit epiſcopari) but was diſcovered by that animal. *We* have transferred the ceremony to Michaelmaſs."

[3] "Papatus," p. 127. He adds: "*Anſer* Iſidi ſacer erat. Alex. ab Alex. lib. iii. cap. 12. In papatu autem ea cura eſt cuidam Gallo omnis commendata. Buling. cap. 34, lib. de Orig. erron. cult. deorum." p. 12.

[4] "Miſcellanea Menologica," 1590. See alſo Naogeorgus, lib. iv. or Googe's tranſl. fol. 55, and Hoſpinian "de Orig. Feſtor. Chriſtianor." fol. 146.

Douce ſays, that on St. Martin's night boys expoſe veſſels of water, which they ſuppoſe will be converted into wine. The parents deceive them by ſubſtituting wine.

[On the 12th November, the morrow of St. Martin, the ſheriffs for England and Wales are ſtill (1869) nominated in the Court of Exchequer, where the Chancellor of the Exchequer, the Chief Juſtice of England, and others, attend to hear objections, and ſo forth, and ultimately make a ſelection of three perſons for each county, from whom the ſovereign is called upon to chooſe the future ſheriff. The chancellor and his colleagues, preparatively to the ceremony, take an oath in Norman-French to act with juſtice and impartiality.]

Queen Elizabeth's Acceſſion.

St. Hugh's Day.

(*November* 17.)

FROM a variety of notices ſcattered in different publications, the anniverſary of Queen Elizabeth's Acceſſion appears to have been conſtantly obſerved even within the laſt century; and in many of the almanacks was noted, certainly as late as 1684, and probably conſiderably later.

[In "The Pleaſant Conceits of Old Hobſon," 1607, inſerted in "Old Engliſh Jeſt-Books," there is the following reference to St. Hugh's Day and its obſervances: "Vpon Saint Hewes day being the ſeventeenth of November, upon which day the tryumph was holden for Queene Elizabeths hapy government, as bonefiers, ringing of bells, and ſuch like; but in the pariſh where Maiſter Hobſon dwelled, he being Churchwarden, was no ringing at all, by reaſon the ſteeple was a-mending and the bells downe."

It appears, from the "Status Scholæ Etonenſis," 1560, that the ſcholars at Eton elected their Boy on this day, as the members of the college were accuſtomed to do on the Feaſt of St. Nicholas;[1] and I apprehend that Brand had no ſecond authority for ſuppoſing that the election of a boy-biſhop was "a practice ſubſiſting in common grammar-ſchools."]

The author of "A Proteſtant Memorial for the Seventeenth of November, being the Inauguration Day of Queen Elizabeth," 1713, [mentions this as ſtill in obſervance, and adds:] "I ſay we have now a new motive to this zeal, the preſervation of our moſt gracious queen Anne being to be added to the vindication of the moſt gracious queen Elizabeth."

[1 The beſt popular account of St. Hugh, Biſhop of Lincoln, may be read in Hone's "Every-Day Book," under Nov. 17.]

The figures of the Pope and the Devil were uſually burnt on this occaſion. There is an account of the remarkable cavalcade on the evening of this day in the year 1679, at the time the Excluſion Bill was in agitation.[1] The Pope, it ſhould ſeem, was carried in a pageant repreſenting a chair of ſtate covered with ſcarlet, richly embroidered and fringed; and at his back, not an effigy, but a perſon repreſenting the Devil, acting as his holineſs's privy-counſellor; and "frequently careſſing, hugging, and whiſpering him, and oftentimes inſtructing him aloud." The proceſſion was ſet forth at Moorgate, and paſſed firſt to Aldgate, thence through Leadenhall Street, by the Royal Exchange and Cheapſide, to Temple Bar.

The ſtatue of the queen on the inner or eaſtern ſide of Temple Bar having been conſpicuouſly ornamented, the figure of the Pope was brought before it, when, after a ſong, partly alluding to the protection afforded by Elizabeth to Proteſtants, and partly to the exiſting circumſtances of the times, a vaſt bonfire having been prepared "over againſt the Inner Temple Gate, his holineſs, after ſome compliments and reluctances, was decently toppled from all his grandeur into the impartial flames; the crafty Devil leaving his infallibilityſhip in the lurch, and laughing as heartily at his deſerved ignominious end as ſubtle Jeſuits do at the ruin of bigoted lay Catholics, whom themſelves have drawn in." [This grand demonſtration was found ſo attractive, that, in 1680, it was repeated with additions.

In 1715, the effigy of the old Pretender was burnt by the people, as well as thoſe of the Pope and the Devil, on this anniverſary, and the additional feature in the demonſtration does not ſeem to have been given up, even when the Jacobite cauſe was finally abandoned. This is one of the Grand Days with the Societies of the Temple, when an extra bottle of wine is allowed to each meſs in hall; it uſed to be obſerved as a holiday at ſome of the public ſchools and offices.

This was alſo the ſhoemakers' feaſt, St. Hugh being the patron of the "gentle craft," and from a notice in "The Chriſtmas Prince," 1607, the fraternity are to be ſuſpected of having ſometimes overſtepped the bounds of ſtrict decorum and ſobriety on the great profeſſional holiday:

> "Bouzer I am not, but mild, ſober Tueſday,
> As catt in cap caſe, *if I light not on St. Hewſday.*"]

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[1] "Somers' Tracts," 1ſt ed. xx., copied in "Gent. Mag." for Nov. 1760.

St. Clement's Day.

(*November* 23.)

PLOTT,[1] deſcribing a Clog Almanack, [which is now in the Bodleian library,] ſays, "a pot is marked againſt the 23rd of November, for the Feaſt of St. Clement, from the ancient cuſtom of going about that night to beg drink to make merry with." [In the Privy Purſe Expenſes of the Princeſs Mary, under November, 1537, is this entry: "Itm̃ geuen to the Bakers of the Prince houſe on ſaynt Clementes Even comyng w^t^ theyr Bolle . . . vs.;" upon which the editor (Sir F. Madden), referring to Hone's "Every-Day Book," obſerves: "In more modern times, the blackſmiths ſeem to have uſurped the privilege of the bakers."

At Cambridge, the bakers have an annual ſupper, which is called *The Bakers' Clem*. A correſpondent of "Notes and Queries" (Cuthbert Bede) teſtifies to its celebration in 1863.

In Staffordſhire, on this day, the children go about begging for apples, and ſinging theſe rude verſes:

> "Clemeny, Clemeny, God be wi' you,
> Chriſtmas comes but once a ye-ar;
> When it comes, it will ſoon be gone,
> Give me an apple, and I'll be gone."]

In a Proclamation, July 22, 1540, it is ordered, "neither that children ſhould be decked, ne go about upon S. Nicholas, S. Katherine, *S. Clement*, the Holy Innocents, and ſuch like dayes."

[In ſome almanacks, this day is marked at *Old Martinmaſs*,[2] becauſe it is ſtill here and there retained as one of the quarterly diviſions of the year, on which payments fall due.]

St. Catharine's [or St. Kattern's] Day.

(*November* 25.)

SAINT CATHARINE is noticed in Naogeorgus as the favourer of learned men. The ſame writer adds,[3]

> "What ſhould I tell what ſophiſters on Cathrins Day deviſe?
> Or elſe the ſuperſtitious joyes that maiſters exerciſe."

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[1] "Hiſt. of Staffordſhire," p. 430.
[2] Brady's "Clavis Calend." vol. ii. p. 279.]
[3] "Pop. Kingd." by Googe, fol. 55.

Camden ſays: "The very women and girls keep a Faſt every Wedneſday and Saturday throughout the yeare, and ſome of them alſo *on St. Catharines Day;* nor will they omit it though it happen on their birth-day, or if they are ever ſo much out of order. The reaſon given by ſome for this is, that the girls may get good huſbands, and the women better by the death or deſertion of their preſent ones, or at leaſt by an alteration in their manners."[1]

[Mr. Halliwell, in his "Popular Rhymes and Nurſery Tales," 1849, furniſhes a ſet of verſes ſung by Worceſterſhire children on this feſtival, "when they go round to the farmhouſes, collecting apples and beer." "The Dean of Worceſter," he adds, "informs me that the Chapter have a practice of preparing a rich bowl of wine and ſpices, called 'The Cathern Bowl,' for the inhabitants of the college precincts upon that day."]

In the Churchwardens' Accounts of Horley, Surrey,[2] I find:

"Mem. that reſte in the hands of the wyffe of John Kelyoke and John Atye, 4 merkes, the yere of ower Lorde God 1521, of Sent Kateryn mony."

"Mem. that reſts in the hands of the wyff of John Atthy and the wyff of Rye Manſell, 3 pounds 2*s.* 9*d.* the yere of our Lorde God 1522, of *Sent Kateryn mony*."[3]

[According to] La Motte,[4] "St. Catherine is eſteemed in the Church of Rome as the Saint and Patroneſs of the ſpinſters; and her holiday is obſerved, not in Popiſh countries only, but even in many places in this nation: young women meeting on the 25th of November, and making merry together, which they call *Catherning*."

[Miſs Baker, in the Appendix to her "Northamptonſhire Gloſſary," 1854, ſays, in reference to the holiday on this day: "I have never been able to aſcertain that it is obſerved at any place in this county, except at Peterborough, when, till the introduction of the new poor laws, the female children belonging to the workhouſe, attended by the maſter, went in proceſſion round the city. They were all attired in white, and decorated with various coloured ribbons, principally ſcarlet; the talleſt girl was ſelected to repreſent the queen, and was adorned with a crown and ſceptre. The proceſſion ſtopped at the houſes of the principal inhabitants, and they ſung the following rude ballad, begging for money at every houſe, as they paſſed along. (Here the ballad follows.) St. Catharine being the patron of ſpinners, as

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[1] Gough's Camden, 1789, vol. iii p. 658.

[2] Mr. Brand notes, that he bought the original MS. of Mr. Waight, bookſeller in Holborn, Sept. 2, 1801, for 14*s.*]

[3] "*Summa totalis S'cte Katerine V. Luminis*, remanet in manibus uxoris Johannis Peers et uxoris Wyl'i Celarer, an'o d'ni 1526, tres libras et undecim ſolidos.

"Summa totalis *S'cte Katerine Luminis*, remanet in manibus uxoris Wyl'i Cowper, & uxoris Thome Leakeford, an'o d'ni 1527, quatuor marcas.

"Summa totalis *Katerine Luminis*, remanet in manibus uxoris Thome Leakeforth, et uxoris Henrici Huett, an'o d'ni 1528, quatuor marcas. Item remanet in manibus uxoris Joh'is Bray, *de eodem Lumine*, anno ſupradicto 17*s.*"—*Ibid.*

[4] "Eſſay on Poetry and Painting," 1730, p. 126.

well as of ſpinſters, and ſpinning being formerly the employment of the females in the workhouſe, it naturally followed that they ſhould be ſelected to commemorate the anniverſary of this ſaint; and that this commemoration is of great antiquity appears from the early entries in the Dean and Chapter's accounts of payments, on St. Catharine's Day, for wheels and reels for the children of the workhouſe."

But a correſpondent of "Notes and Queries," for October 3, 1868, remarks that the uſage, treated by the laſt writer as peculiar to Peterborough, is unqueſtionably of general obſervance in Northamptonſhire, and is popularly ſuppoſed to be derived from one of the Queens Katherine in the time of Henry VIII.—probably Katherine Parr, who was a Northamptonſhire woman. Mr. Plummer ſays, that this feſtival "is known to have been kept, for ſeveral generations, throughout the whole of the Northamptonſhire lace-making diſtricts, as well as in thoſe of Bedfordſhire. By ſome it is called 'candle-day,' from its forming the commencement of the ſeaſon for working at lace-making by candle-light. The popular tradition is, that 'Queen Katherine was a great friend to the lacemakers.'" Another correſpondent, in the ſame number, adds, that the wheelwrights alſo obſerve this as their holiday.[1]]

St. Andrew's Day.

(*November* 30.)

LUTHER[2] ſays, that, on the evening of the Feaſt of St. Andrew, the young maidens in his country ſtrip themſelves naked; and, in order to learn what ſort of huſbands they ſhall have, they recite a prayer.

[1 M. Le Roux de Lincy, in his "Livre des Proverbes Français," 1859, t. i. p. 119, notices two French proverbs relating to St. Catharine, but not the common one: "Coiffer Sainte Catherine," *i. e.* to follow celibacy, or live and die *an old maid*. See "Notes and Queries," Oct. 31, 1868.]

2 "Colloquia Menſalia," part i. p. 232. The prayer was: "Deus, Deus meus, O Sancte Andrea effice ut bonum pium acquiram virum; hodie mihi oſtende qualis ſit cui me in uxorem ducere debet."

[A Life of St. Andrew, from a MS. in the Bibliothéque Imperiale at Paris, is given in "Chronicles of the Picts and Scots," 1867. It is a mere ſummary or ſketch. A ſecond and more lengthy narrative, from Harl. MS., 4628, occurs in the ſame volume. The reduction to nudity in this caſe muſt not be ſuppoſed to have been intended (primarily, at leaſt) as an act of indecency, but rather as a relict of paganiſm. The ancients, our own Saxon forefathers not excepted, ſeem to have made an abſence of clothing in ſome inſtances part of their religious rites, and the ſame idea was found by early travellers prevailing among the inhabitants of the American continent.]

Naogeorgus[1] probably alludes to ſome ſuch obſervances:

> "To *Andrew* all the lovers and the luſtie wooers come,
> Beleeving, through his ayde, and *certaine ceremonies done*,
> (While as to him they preſentes bring, and conjure all the night,)
> To have good lucke, and to obtaine their chiefe and ſweete delight."

[Anthony Munday, in his additions to Stowe (1618)[2] refers to the erroneous and abſurd aſcription of the monument of Sir John Beauchamp, at St. Paul's Cathedral, London, to Humphrey, Duke of Glouceſter: "in idle and frivolous Opinion of whom," obſerves Munday, "ſome Men, of late times, have made a ſolemn meeting at his Tomb, upon St. *Andrew's* Day in the Morning (before *Chriſtmas*) and concluded on a Breakfaſt or Dinner; as aſſuring themſelves to be Servants, and to hold diverſity of Offices under the good Duke Humphrey." Munday notices a curious ceremony performed by the Tankard-bearers, Watermen, and others, on May-day, alſo in honour of the Duke, "by ſtrewing Herbs, and ſprinkling fair Water" on the tomb.]

We read,[3] that many of the opulent citizens of Edinburgh reſort to Dudingſton pariſh, about a mile diſtant, in the ſummer months, to ſolace themſelves over one of the ancient homely diſhes of Scotland, for which the place has been long celebrated. The uſe of ſinged ſheep's heads boiled or baked, ſo frequent in this village, is ſuppoſed to have ariſen from the practice of ſlaughtering the ſheep fed on the neighbouring hill for the market, removing the carcaſes to town, and leaving the head, &c. to be conſumed in the place. Singed ſheep's heads are borne in the proceſſion before the Scots in London on St. Andrew's Day.

Haſted,[4] ſpeaking of the pariſh of Eaſling, ſays, that, "On St. Andrew's Day, Nov. 30, there is yearly a diverſion called ſquirril-hunting in this and the neighbouring pariſhes, when the labourers and lower kind of people, aſſembling together, form a lawleſs rabble, and being accoutred with guns, poles, clubs, and other ſuch weapons, ſpend the greateſt part of the day in parading through the woods and grounds, with loud ſhoutings; and, under the pretence of demoliſhing the ſquirrils, ſome few of which they kill, they deſtroy numbers of hares, pheaſants, partridges, and in ſhort whatever comes in their way, breaking down the hedges, and doing much other miſchief, and in the evening betaking themſelves to the alehouſes, finiſh their career there, as is uſual with ſuch ſort of gentry."

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[1] Tranſl. by Googe, fol. 55.

[2] Stowe's "Survey," ed. 1720, book iii. p. 165.]

[3] "Statiſt. Acct. of Scotl." vol. xviii. p. 359.

[4] "Hiſt. of Kent," folio ed. vol. ii. p. 757. [The Legend of St. Andrew, with that of St. Veronica, in Anglo-Saxon, has been edited for the Cambridge Antiquarian Society (8vo. ſeries) by Mr. Goodwin.]

[St. Eligius, Eloy, or Loy.

(*December* 1.)

THIS ſaint was Biſhop of Noyou, and flouriſhed in the ſeventh century. He ſeems to have been a Scot. The late Mr. Robert Bell, in a note to Chaucer's "Freres Tale," obſerves: "The 'Book of Homilies,' in enumerating the different forms of invoking the Saints, gives as an example, 'to the horſe, God and Saint Loy ſave thee.' This is probably a contraction for Eligius, who was originally a worker in metals." Now, the paſſage in Chaucer ſtands thus: it is a *carter* is addreſſing his *horſe:*

> "'Hayt now,' quod he, 'ther Jheſu Criſt yow bleſſe,
> And al his hondwerk, bothe more and leſſe!
> That was wel twight, myn oughne lyard boy,
> I pray God ſave thy body *and Saint Loy*.'"

St. Loy was, in fact, the Patron of Smiths.[1] Taylor, the Water-poet, has an anecdote of a countryman who was ſaying his devotions before an old image of the ſaint, when it fell down, and hurt him ſeverely. It is in "Wit and Mirth," 1629. In the "Booke in Meeter of Robin Conſcience" [*circa* 1585], one of the interlocutors ſwears by St. Loy. St. Loy's Well, Tottenham, uſed to enjoy ſome ſhare of celebrity: it was ſaid to be always full, but never to overflow.

Lyndſay, in his "Monarke," 1554, ſays:

> "Sum makis offrande to *ſanct Eloye*,
> That he thare hors may weill conuoye."

This was, of courſe, in alluſion to his tutelage of ſmiths and farriers.[2]]

[St. Barbara.

(*December* 4.)

ALTHOUGH Nicolas, in his "Chronology of Hiſtory," on the authority of Arundel MS. 155, ſeems to indicate the exiſtence of two ſaints of this name, I doubt if he is not in the preſent caſe

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[1 "Remains of the Early Popular Poetry of England," vol. iii. p. 236.]
[2 Chaucer makes his Prioreſs ſwear by St. Eloy:

"Hire greteſt othe was but by ſeint Eloy."]

making two perſons out of one, and if St. Barbara of Heliopolis in Egypt, who is mentioned in the "Anniverſary Calendar" as martyred in A.D. 306, and whoſe life is in the "Golden Legend," is not, in reality, the only canonized lady of this name. It was formerly the uſage at York to preach a ſermon in St. William's Chapel on St. Barbara's Day, and Davies, in his "Extracts from the Municipal Records of York," 1843, mentions a payment of two ſhillings to a Bachelor of Divinity for this purpoſe in 18 Edw. IV.

"In time of thunder," remarks Aubrey (1678),[1] "they invoke St. Barbara. So Sir Geoff. Chaucer, ſpeaking of the great hoſteſſe, her gueſts would cry St. Barbara when ſhe let off her gun."]

[St. Nicholas' Eve.

(*December* 5.)

HENRY MACHYN, in his "Diary" under 1556, obſerves: "The v. day of Deſember was Sant Necolas evyn, and Sant Necolas whentt a-brod in moſt partt in London ſyngyng *after the olde faſſyon*, and was reſeyvyd with mony good pepulle in-to ther howſes, and had myche good chere as ever they had, in mony plaſſes." On the vigil of Saint Nicholas, the Germans, according to Hoſpinian and Naogeorgus, made their children obſerve a faſt, in order that they might propitiate the ſaint, and induce him to ſend them the preſents, which it was their cuſtom to give the little ones on the following day, pretending that they had come from the ſaint.

Brady[2] notices a cuſtom prevalent (he ſays) in Italy and parts of France among the nuns of placing a ſilk ſtocking with a piece of paper in it at the door of the abbeſs's chamber. In the paper the girls commend themſelves to Great St. Nicholas of her chamber; and when, the next day, each ſtocking was filled with ſweetmeats and other trifles, it was the ſaint who had put them there![3]

Edward I., in the 28th year of his reign, being near Newcaſtle-upon-Tyne, gave forty ſhillings to the Boy-Biſhop and his companions for ſinging before him on St. Nicholas's Eve. It was during the king's paſſage through Newcaſtle on this occaſion that a Boy-Biſhop ſaid veſpers before him in his chapel at Heton. Warton notices a payment on a ſimilar account 12 Edw. III.]

[1 Thoms' "Anecd. and Trad." 1839, p. 86.]
[2 "Clavis Calend." vol. ii. p. 297.]
[3 See alſo p. 234, *infra*.]

St. Nicholas' Day.

(*December* 6.)

"Saint Nicholas money uſde to give to maydens ſecretlie,
Who, that he ſtill may uſe his wonted liberalitie,
The mothers all their children on the Eeve do cauſe to faſt,
And, when they every one at night in ſenſeleſſe ſleepe are caſt,
Both Apples, Nuttes, and Peares they bring, and other things beſide,
As caps, and ſhooes, and petticotes, which ſecretly they hide,
And in the morning found, they ſay, that this St. Nicholas brought:
Thus tender mindes to worſhip Saints and wicked things are taught."

The Popiſh Kingdome, 1570.

ST. NICHOLAS was born at Patara, in Lycia, and, from a layman, was made Biſhop of Myra. He died on the 8th of the ides of December, 343.

In the "Feſtyvall," 1511, there is the following: "It is ſayed of his fader, hyght Epiphanius, and his moder Joanna, &c. and when he was born, &c. they made him Chriſtin, and called him Nycholas, that was a mannes name; but he kepeth the name of *the child*, for he choſe to kepe vertues, meknes, and ſimplenes; he faſted Wedneſday and Friday; *theſe dayes he would ſouke but ones of the day, and therwyth held him pleſed.* Thus he lyved all his lyf in vertues with this childes name, and *therefore children doe him worſhip before all other Saints*, &c."

[In a MS. of the "Lives of the Saints," which Mr. Brand had, there was the following couplet upon St. Nicholas:

"Ye furſt day yt was ybore, he gan to be good and clene,
For he ne wolde Wedneſday ne Friday never more ſouke but ene."

So the "Golden Legend:" "He wolde not take the breſt ne the pappe, but ones on the Wedneſday, and ones on the Frydaye."]

It appears that Gregory the Great was alſo the patron of ſcholars, and that on his day boys were called, and in many places, in Hoſpinian's time, ſtill continued to be called, to the ſchool with certain ſongs, ſubſtituting one in the place of St. Gregory to act as biſhop on the occaſion with his companions of the ſacred order. Preſents were added, to induce the boys to love their ſchools. This cuſtom is ſtated to have deſcended from the heathens to the Chriſtians. Among the ancient Romans, the Quinquatria, on the 20th of March, were the holidays both of maſters and ſcholars, on which occaſion the ſcholars preſented their maſters with the Minervalia, and the maſters diſtributed among the boys ears of corn.[1]

Some have thought that it was on account of his very early abſti-

[1] Hoſpinian, "De Orig. Feſt. Chriſt." fol. 50.

nence that he was choſen patron of ſchoolboys; but [Douce[1] obſerves: "The true reaſon why this ſaint was choſen to be the patron of Scholars, may be gathered from the following ſtory in his life, compoſed in French verſe by Maitre Wace, chaplain to Henry the Second: .... 'Three ſcholars were on their way to ſchool (I ſhall not make a long ſtory of it), their hoſt murdered them in the night, and hid their bodies; their . . . .[2] he preſerved. Saint Nicholas was informed of it by God Almighty, and according to his pleaſure went to the place. He demanded the ſcholars of the hoſt, who was not able to conceal them, and therefore ſhowed them to him. Saint Nicholas by his prayers reſtored the ſouls to their bodies. Becauſe he conferred ſuch honour on ſcholars, they at this day celebrate a feſtival.'"[3] The Rev. W. Cole ſays:[4] "This, I ſuppoſe, ſufficiently explains the naked children and tub, the well-known emblems of St. Nicholas."]

From the circumſtance of ſcholars being anciently denominated clerks, the fraternity of *Pariſh Clerks* adopted St. Nicholas as their patron. In the firſt part of "Henry IV." act ii. ſcene 1, *Robbers* are called St. Nicholas's *Clerks*. [In a tract which appeared in 1652, it is ſaid of the Knights of the Blade, that they were "commonly called Hectors, or *St. Nicholas' Clerkes*."] They were alſo called St. Nicholas' Knights. St. Nicholas being the patron ſaint of ſcholars, and Nicholas, or old Nick, a cant name for the devil, this equivocal patronage may poſſibly be ſolved; or, perhaps, it may be much better accounted for by the ſtory in the "Golden Legend" of St. Nicholas and ſome thieves, whom he compelled to reſtore ſome ſtolen goods, and brought "to the way of trouth."

In "Plaine Percevall, the Peace-Maker of England," we read, page 1: "He was a tender-harted fellow, though his luck were but hard, which haſting to take up a quarrell by the highway ſide, between *a brace of St. Nicholas clargiemen*, was ſo curteouſly imbraced on both parties, that he tendered his purſe for their truce."[5]

Armſtrong, in his "Hiſtory of Minorca," ſpeaking of Ciudadella, ſays, "Near the entrance of the harbour ſtands a chapel dedicated to St. Nicholas, to which the ſailors reſort that have ſuffered ſhipwreck, to return thanks for their preſervation, and to hang up *votive pictures*

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[1] "Illuſtr. of Shakeſp." vol. i. p. 40.]

[2] "A word defaced in the manuſcript."—*Douce.*]

[3] This is Mr. Douce's rendering of the original, an indifferent edition of which was publiſhed by Dr. Delrius at Bonn, 1850, 8vo.]

[4] "Gent. Mag." for April, 1777.]

[5] There is no end of St. Nicholas's patronſhip. He was alſo the mariners' ſaint. In the "Vitæ Sanctorum," by Lippeloo and Gras, 1603, we read, that St. Nicholas preſerved from a ſtorm the ſhip in which he ſailed to the Holy Land; and alſo certain mariners, who in a ſtorm invoked his aid; to whom, though at a diſtance and ſtill living, he appeared in perſon and ſaved them. See "Gent. Mag." Oct. 1790. Hoſpinian ſays, the invocation of St. Nicholas by ſailors took its riſe from the legendary accounts of Vincentius and Mantuanus. St. Nicholas is the preſent patron of thoſe who lead a ſea-faring life (as Neptune was of old), and his churches generally ſtand within ſight of the ſea, and are plentifully ſtocked with pious moveables. (Hoſpinian, "De Orig. Feſt. Chriſt." p. 153.)

(repreſenting the danger they have eſcaped) in gratitude to the Saint for the protection he vouchſafed them, and in accompliſhment of the vows they made in the height of the ſtorm. This cuſtom, which is in uſe at preſent throughout the Roman Catholic world, is taken from the old Romans, who had it, among a great number of other ſuperſtitions, from the Greeks; for we are told that Bion the philoſopher was ſhown ſeveral of theſe votive pictures hung up in a temple of Neptune near the ſeaſide."[1]

Hoſpinian [who is followed by Naogeorgus and our Hone] tells us, that in many places it was the cuſtom for parents, on the vigil of St. Nicholas, to convey, ſecretly, preſents of various kinds, to their little ſons and daughters, who were taught to believe that they owed them to the kindneſs of St. Nicholas and his train, who, going up and down among the towns and villages, came in at the windows, though they were ſhut, and diſtributed them. This cuſtom, he ſays, originated from the legendary account of that Saint's having given portions to three daughters of a poor citizen, whoſe neceſſities had driven him to an intention of proſtituting them, and this he effected by throwing a purſe filled with money, privately, at night, in at the father's bed-chamber window, to enable him to portion them out honeſtly.

There is a feſtival or ceremony obſerved in Italy (called Zopata, from a Spaniſh word ſignifying a ſhoe) in the courts of certain princes on St. Nicholas' Day, wherein perſons hide preſents in the ſhoes and ſlippers of thoſe they do honour to, in ſuch a manner as may ſurpriſe them on the morrow when they come to dreſs. This, it is repeated, is done in imitation of the practice of St. Nicholas, who uſed in the night time to throw purſes in at the windows of poor maids, to be marriage portions for them.

I know not preciſely at what period the cuſtom of electing Boy Biſhops on St. Nicholas's Day commenced in England, but there is little doubt that, after it had been eſtabliſhed on the Continent, it would ſoon be imported hither. Warton thought he found traces of the religious mockery of the Boy Biſhop as early as 867 or 870.[2]

In Hall's "Triumphs of Rome" (Triumph of Pleaſure), is the following curious paſſage on this ſubject: "What merry work it was here in the days of our holy fathers (and I know not whether, in ſome places, it may not be ſo ſtill), that upon St. Nicholas, St. Katherine, St. Clement, and Holy Innocents' Day, children were wont to be arrayed in chimers, rochets, ſurplices, to counterfeit Biſhops and Prieſts, and to be led, with ſongs and dances, from houſe to houſe, bleſſing the people, who ſtood girning in the way to expect that ridiculous benedic-

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[1] Horace alludes to them thus:

"——— Me tabulâ ſacer
Votivâ paries indicat uvida
Suſpendiſſe potenti
Veſtimenta maris Deo."—*Lib.* i. *Od.* 5.

[2] "Hiſt. Engl. Poet.," vol. iii. p. 325, 4to. ed.

tion. Yea, that boys in that holy ſport were wont to ſing maſſes and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the ſimple auditory. And this was ſo really done, that in the cathedral church of Saliſbury (unleſs it be lately defaced) there is a perfect monument of one of theſe Boy Biſhops (who dyed in the time of his young pontificality) accoutred in his epiſcopal robes, ſtill to be ſeen. A faſhion that laſted until a proclamation, made 33 Hen. VIII., ſtraitly forbad the practice."

Aubanus[1] tells us, that Scholars on St. Nicholas' Day uſed to elect three out of their numbers, one of whom was to play the Biſhop, the other two the parts of Deacons. The Biſhop was eſcorted by the reſt of the boys, in ſolemn proceſſion, to church, where, with his mitre on, he preſided during the time of divine worſhip: this ended, he and his Deacons went about ſinging from door to door, and collected money, not begging it as alms, but *demanding it as the Biſhop's ſubſidy*. On the eve of this day the boys were prevailed upon to faſt, in order to perſuade themſelves that the little preſents which were put that night for them into ſhoes (placed under the table for that purpoſe), were made them by St. Nicholas: and many of them kept the faſt ſo rigorouſly on this account, that their friends, in order to prevent them from injuring their healths, were under the neceſſity of forcing them to take ſome ſuſtenance.

In the Statutes of Saliſbury Cathedral, enjoined anno 1319, Tit. 45, it is ordered that the Boy Biſhop ſhall not make a feaſt. The Boy Biſhop, as it ſhould ſeem from the Regiſter of the capitulary Acts of York Cathedral [under the date 1367] was to be [*corpore formoſus*, or the election to be void.[2]

Mr. Maſkell[3] has pointed out that, from the ſervices to be ſaid by the Boy Biſhop and his choriſters, as laid down in the Sarum Proceſſional, it appears that "not only upon the Innocents' or Childermaſs Day did the 'Epiſcopus Puerorum' claim his rights, and perform all the eccleſiaſtical duties of his temporary rank, except the Maſs, but from the feaſt of St. Nicholas to Innocents' Day, a period of nearly a month. Whence it does not ſeem ſo extraordinary, as it otherwiſe might, that during this time the Boy Biſhop might die, in which caſe he would be buried with the due honours; and the tomb at Saliſbury is explained."]

In cathedrals this Boy Biſhop ſeems to have been elected from among the children of the choir. After his election, being completely apparelled in the epiſcopal veſtments, with a mitre and crozier, he bore the title and ſtate of a Biſhop, and exacted ceremonial obedience

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[1] Page 272. The ceremony of faſting was probably adopted from the Saint's example.

[2] "Hiſt. Engl. Poet." vol. iii. p. 302. [See "Northumb. Houſeh. Book," ed. 1827, p. 439, for an "Inventory of the Robes and Ornaments of a Boy or *Bearn* Biſhop."] In Hearne's "Liber Niger Scaccarii," 1728, vol. ii. pp. 674, 686, we find that Archbiſhop Rotheram bequeathed "a myter for the Barnebiſhop, of cloth of gold, with two knopps of ſilver gilt and enamyled."

[3] "Selected Centuries of Books," &c, 1843, p. 15-16, note.]

from his fellows, who were dreſſed like prieſts. Strange as it may appear, they took poſſeſſion of the Church, and, except maſs, performed all the ceremonies and offices.

In the Churchwardens' Accounts at Lambeth, is the following: "1523. For the Biſhops dynner and hys company on St. Nycolas Day, ij*s.* viij*d.*"[1] The Churchwardens' Accounts of St. Mary Hill, London, 10 Hen. VI. mention "two childrens copes, alſo a myter of cloth of gold ſet with ſtones." Under 1549, alſo, is: "For 12 oz. ſilver, being claſps of books and the Biſhops mitre, at v*s.* viij*d. per* oz. vj*l.* xvi*s.* j*d.*" Theſe laſt were ſold. In the "Inventory of Church Goods" belonging to the ſame pariſh, at the ſame time, we have: "Item, a mitre for a Biſhop at St. Nicholas-tyde, garniſhed with ſilver, and enamelyd, and perle, and counterfeit ſtone." In the ſame Church Accounts, 1554, is the following entry:

"Paid for makyng the Biſhops myter, with ſtaff and lace that went to it, iii*s.*

"Paid for a boke for St. Nicholas, viij*d.*"

This was at the reſtoration of the ceremony under Queen Mary.

The Boy Biſhop at Saliſbury is actually ſaid to have had the power of diſpoſing of ſuch prebends there as happened to fall vacant during the days of his epiſcopacy. If he died during his office, the funeral honours of a Biſhop, with a monument, were granted him.

In the "Sarum Proceſſional" 1566, is printed the ſervice of the Boy Biſhop ſet to muſic. By this we learn that on the Eve of Innocents Day, the Boy Biſhop was to go in ſolemn proceſſion with his fellows, [to the altar of the Holy Trinity and All Saints, or (as the Pie directs) to the altar of Holy Innocents or Holy Trinity] in their copes, and burning tapers in their hands. The Biſhop beginning, and the other boys following: "Centum quadraginta quatuor," &c. Then the verſe "Hi emti ſunt ex omnibus," &c. and this was ſung by three of the boys. Then all the boys ſang the "Proſa ſedentem in ſuperna majeſtatis arce," &c. The Choriſter Biſhop, in the mean time, fumed the altar firſt, and then the image of the Holy Trinity. Then the Biſhop ſaid modeſtâ voce, the verſe "Lætamini," and the reſponſe was, "Et gloriamini," &c. Then the prayer which we yet retain: "Deus cujus hodierna die," &c. In their return from the altar, Præcentor puerorum incipiat, &c. the chanter-choriſter began "De Sancta Maria," &c. The reſponſe was "Felix namque," &c. et "ſic proceſſio," &c. The Proceſſion was made into the quire, by the Weſt door, in ſuch order that the Dean and Canons went foremoſt: the Chaplains next: the Biſhop, with his little Prebendaries, in the laſt and higheſt place. The Biſhop took his ſeat, and the reſt of the children diſpoſed themſelves upon each ſide of the quire, upon the uppermoſt aſcent, the Canons reſident bearing the incenſe and the book: and the petit Canons the tapers, according to the Rubrick. And from this hour to the full end of the next day's proceſſion [no clerk is accuſtomed (whatever his condition may be) to take place above his ſuperiors.] Then the Biſhop

[1] "Lyſons' Environs," vol. i. p. 310.

on his ſeat ſaid the verſe, "Specioſus forma, &c. diffuſa eſt gratia in labiis tuis," &c. Then the prayer, "Deus qui ſalutis æternæ," &c. "Pax vobis," &c. Then after the "Benedicamus Domino," the Biſhop, ſitting in his ſeat, gave the Benediction to the people in this manner: "Princeps Eccleſiæ Paſtor ovilis cunctam plebem tuam benedicere digneris," &c. Then, turning towards the people, he ſung or ſaid, "Cum manſuetudine & charitate humiliate vos ad benedictionem:" the Chorus anſwering, "Deo gratias." Then the Croſs-bearer delivered up the crozier to the Biſhop again, *et tunc Epiſcopus puerorum primò ſignando ſe in fronte ſic dicat*, "Adjutorium noſtrum," &c. The Chorus anſwering, "Qui fecit Cœlum & Terram." Then, after ſome other like ceremonies performed, the Biſhop began the Completorium, or Complyn; and that done, he turned towards the quire, and ſaid, "Adjutorium," &c. and then, laſt of all, he ſaid, "Benedicat Vos omnipotens Deus, Pater, & Filius, & Spiritus Sanctus."[1]

Du Cange informs us, that the Council of Saltzburg, in 1274, included this ceremony among the *ludi noxii* prohibited on account of the licenſe uſed at them. It appears that at Canterbury, in 1464, there was no election of a Boy Biſhop in the Grammar-ſchool owing to the default or negligence of the maſters.[2]

It appears[3] that the Maſter of Wye School, founded by Archbiſhop Kempe in 1447, was to teach all the ſcholars, both rich and poor, the art of Grammar gratis, unleſs a preſent was voluntarily made, and except "*conſuetam Gallorum et denariorum Sancti Nicolai gratuitam oblationem*," the uſual offering of Cocks and Pence at the Feaſt of St. Nicholas.

In the Statutes of St. Paul's, 1518,[4] the following clauſe occurs: "All theſe children ſhall every Childermas Daye come to Paulis Churche and hear the Childe Biſhop ſermon: and after be at the hygh maſſe, and each of them offer a 1*d.* to the Childe Biſhop, and with them the Maiſters and Surveyors of the Scole."

Strype, in his "Memorials," ſpeaking of the Boy Biſhop among ſcholars, ſays: "I ſhall only remark, that there might this at leaſt be ſaid in favour of this old cuſtom, that it gave a ſpirit to the children, and the hopes that they might one time or other attain to the real mitre, and ſo made them mind their books."

[In the "Mornyng Remembrance, or Moneths Mind of Margaret Counteſs of Richmond and Derby," 1505, it is ſaid that "ſhe praied to S. Nicholas the patron and helper of all true maydens," *when nine years old*, about the choice of a huſband, and that the ſaint appeared in a viſion and announced the Earl of Richmond.]

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[1] And all this was done with ſolemnity of celebration, and under pain of anathema to any that ſhould interrupt or preſs upon theſe children. See Gregory's Works, 1649, p. 114.

[2] Liber Johannis Stone, monachi eccl. Cant. de Obitibus, &c. ſui Cenobii (1415-67), a MS. in the library of C. C. C. Camb.

[3] Haſted's "Kent," folio edit. vol. iii. p. 174. See alſo "Gent. Mag." for May, 1777, and for Dec. 1790.

[4] Knight's "Life of Colet," p. 362.

[Bowle ſays, that in Spain formerly, on this commemoration-day] a choriſter being placed with ſolemnity in the midſt of the choir, upon a ſcaffold, there deſcended from the vaulting of the ceiling a cloud, which ſtopping, midway, opened. Two angels within it carried the mitre, and deſcended juſt ſo low as to place it on his head, aſcending immediately in the ſame order in which they came down. This came to be an occaſion of ſome irregularities; for till the day of the Innocents, he had a certain juriſdiction, and his prebendaries took ſecular offices, ſuch as alguaſils, catchpoles, dog-whippers, and ſweepers.[1]

Having had occaſion to trace the ceremony of the Boy Biſhop at Canterbury, Eton, St. Paul's, London, Colcheſter, Wincheſter, [Exeter,] Saliſbury, Weſtminſter, Lambeth, York, Beverley, Rotherham, and Newcaſtle-upon-Tyne, there can be little doubt that the diſcoveries of future Antiquaries will prove it to have been almoſt univerſal. Gregory [thought that the Boy Biſhop was peculiar] to Saliſbury, [and Warton ſuppoſed that the cuſtom was confined to collegiate churches.]

Steevens found a curious paſſage on this ſubject in Puttenham's "Art of Poeſie," 1589. "Methinks this fellow ſpeaks like Biſhop Nicholas: for on St. Nicholas's night, commonly, the ſcholars of the country make them a Biſhop, who, like a fooliſh boy, goeth about bleſſing and preaching with ſuch childiſh terms as make the people laugh at his fooliſh counterfeit ſpeeches."[2]

Of the ſeveral ſports, or entertainments, that mixed in the ſolemnization of this moſt ſingular Feſtival, few particulars ſeem to have been tranſmitted.[1] Warton thinks we can trace in them ſome rude veſtiges of dramatic exhibitions. We have evidence that the Boy Biſhop and his companions walked about in proceſſion, and find even a Statute to reſtrain one of them within the limits of his own pariſh. That the arts of ſecular entertainment were exerciſed upon this occaſion, appears from a curious entry, which ſtates, that one of theſe Boy Biſhops received a preſent of 13*s.* 6*d.* for ſinging before Edward III. in his chamber, on the day of the Holy Innocents.

The ſhow of the Boy Biſhop, rather on account of its levity and abſurdity, than of its ſuperſtition, was abrogated by a Proclamation, July 22, 1542. [But it had been interdicted a century before, by the council of Baſle, 1431, as appears from a citation in Prynne's "Hiſtriomaſtix," 1633.[3]]

The concluſion of Henry VIIIth's Proclamation is much to our purpoſe: "And whereas heretofore dyvers and many ſuperſtitions and chyldyſh obſervauncis have be uſed, and yet to this day are obſerved and kept, in many and ſundry partes of this Realm, as upon SAINT NICHOLAS, the Holie Innocents, and ſuch like, children be ſtrangelie

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[1] "Archæologia," vol. ix. p. 43.

[2] See alſo Ducange *in voce*. "Dugd. Mon." tom. iii. 169, 170, 270. "Dugd. Hiſt. of St. Paul's," p. 205, 206. Anſtis's "Ord. Gart." vol. ii. p. 309. Drake's "Eboracum," p. 481. Blomef. "Hiſt. of Norf." fol. vol. ii. p. 516. Gough's "Brit. Top." vol. ii. p. 362. Lyttelton's "Account of Exeter Cathedral," pp. 10, 11.

[3] P. 601.

decked and apparayled to counterfeit Prieſts, Biſhops, *and Women*, and to be ledde with ſonges and dances from houſe to houſe, bleſſing the people, and gathering of money; and boyes do ſinge maſſe and preache in the pulpitt, with ſuch other unfittinge and inconvenient uſages, rather to the deryſyon than anie true glorie of God, or honour of his Sayntes. The Kynges Majeſtie wylleth and commaundeth that henceforth all ſuch ſuperſtitious obſervations be left and clerely extinguiſhed throwout all this Realme and Dominions," &c.

In Bale's "Yet a Courſe at the Romyſhe Foxe," 1542, ſignat. D 4, the author enumerates ſome "auncyent rytes and lawdable ceremonyes of holy Churche," then, it ſhould ſeem, laid aſide, with the following cenſure on the Biſhop: "than ought my Lorde alſo to ſuffre the ſame ſelfe ponnyſhment, for not *goynge abought with Saynt Nycolas clarkes*," &c.

[A tract by Hugh Rhodes, one of the children of the chapel under Henry VIII., appeared, according to Herbert, in 1555, containing, in thirty-ſix 6-line ſtanzas, the "Song of the Child-Biſhop of St. Paul's," as it was ſung before the queen at St. James's on St. Nicholas's Day and Innocents' Day that year. It is deſcribed as a fulſome panegyric, in which the queen is compared to Judith, Eſther, the Queen of Sheba, and the Virgin.]

With the Catholic Liturgy, all the pageantries of popery were reſtored to their ancient ſplendour by Queen Mary. Among theſe, the proceſſion of the Boy Biſhop was too popular a mummery to be overlooked.

The pageantry of the Boy Biſhop would naturally be put down again when Queen Elizabeth came to the crown: and yet [by Puttenham's account, it was exhibited in the country villages after her acceſſion. Puttenham wrote his "Art of Engliſh Poeſy" many years before it was publiſhed in 1589.]

In Strype[1] we read that, Nov. 13, 1554, an edict was iſſued by the Biſhop of London to all the Clergy of his Dioceſe, to have a Boy Biſhop in proceſſion. In the ſame volume, however, we read:[2] "the which was St. Nicholas Eve, at even-ſong time came a commandment that St. Nicholas ſhould *not go abroad nor about*. But, notwithſtanding, it ſeems, ſo much were the citizens taken with the mock of St. Nicolas, that is, a Boy Biſhop, that there went about theſe St. Nicolaſes in divers pariſhes, as in St. Andrew's, Holborn, and St. Nicolas Olaves in Bread-ſtreet. The reaſon the proceſſion of St. Nicolas was forbid, was, becauſe the Cardinal had this St. Nicolas Day ſent for all the Convocation, Biſhops, and inferior Clergy, to come to him to Lambeth, there to be abſolved from all their perjuries, ſchiſms, and hereſies." In the following page, Strype gives ſome account of the origin of this ceremony, in which there is nothing that has not been already noticed.

He ſays,[3] that in 1556, on St. Nicholas' Even, "St. Nicholas, that is a boy habited like a Biſhop in pontificalibus, went abroad in moſt

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[1] "Ecc. Memor." vol. iii. p. 202, ch. xxv.
[2] P. 205, anno 1554, December 5.
[3] Ibid. vol. iii. p. 310, ch. xxxix.

parts of London, ſinging after the old faſhion, and was received with many ignorant but well-diſpoſed people into their houſes, and had as much good cheer as ever was wont to be had before, at leaſt in many places."

[From a paper in the "St. James's Chronicle," for Nov. 16-18, 1797, it appears that, at Zug, in Switzerland, the ceremonies of this day were ſuppreſſed in that year in conſequence of the complaint addreſſed to the authorities againſt the exactions of the Boy Biſhop and his attendants, who viſited all the booths, &c. and demanded money.

It is ſaid that at ſchools, the boys, when at play, if they wiſh to eſcape from their purſuers (as at *Touch He*), exclaim *Nic'las*, which at once diſarms the youngſter who, for the moment, is giving chaſe, or as the caſe may be. But the more uſual formula is *Feign Play*.]

The Montem at Eton.

"When boys at Eton, once a year,
In military pomp appear;
He who juſt trembled at the rod,
Treads it a Heroe, talks a God,
And in an inſtant can create
A dozen officers of ſtate.
His little legion all aſſail,
Arreſt without releaſe or bail:
Each paſſing traveller muſt halt,
Muſt pay the tax, and *eat the Salt*.
You don't love Salt, you ſay; and ſtorm—
Look o' theſe ſtaves, ſir—and conform."

The Tunbridge Miſcellany, 1712.

I HAVE juſt ſhown that the ceremony of the Boy Biſhop was called down by a Proclamation under Henry VIII., and that, with its parent Popery, it revived under Mary; as alſo, that on the acceſſion of Elizabeth it would moſt probably be again put down. Indeed, ſuch a mockery of epiſcopal dignity was incompatible with the principles of a Proteſtant eſtabliſhment.

The loſs of a holiday, however, has always been conſidered, even with "children of a larger growth," as a matter of ſome ſerious moment. Invention then would be racked to find out ſome means of retaining, under one ſhape, the feſtivities that had been annually forbidden under another. By ſubſtituting, for a religious, a military appearance, the Etonians happily hit upon a method of eluding every poſſibility of giving offence.

The Lilliputian See having been thus diſſolved, and the puny Biſhop "unfrocked," the crozier was extended into an enſign, and, under the title of captain, the chieftain of the ſame ſprightly band conducted his followers to a ſcene of action in the open air, where no conſecrated walls were in danger of being profaned, and where the gay ſtriplings

could at leaſt exhibit their wonted pleaſantries with more propriety of character. The exacting of money from the ſpectators and paſſengers, for the uſe of the principal, remained exactly the ſame as in the days of Popery; but, it ſeems, no evidence has been tranſmitted whether the deacons then, as the ſalt-bearers [did afterwards,] made an offer of a little ſalt in return when they demanded the annual ſubſidy. I have been ſo fortunate, however, as to diſcover, in ſome degree, a ſimilar uſe of ſalt, that is, an emblematical one, among the ſcholars of a foreign univerſity, at the well-known celebrity of "Depoſition," in a publication dated at Straſburgh, ſo late as A.D. 1666. The conſideration of every other emblem uſed on the above occaſion, and explained in that work, being foreign to my purpoſe, I ſhall confine myſelf to that of the ſalt[1] alone, which one of the heads of the college explains thus to the young academicians:

"With regard to the ceremony of Salt," ſays the writer of the account of the Straſburgh "Depoſitio," "the ſentiments and opinions both of Divines and Philoſophers concur in making Salt the *emblem of wiſdom or learning;* and that, not only on account of what it is compoſed of, but alſo with reſpect to the ſeveral uſes to which it is applied. As to its component parts, as it conſiſts of the pureſt matter, ſo ought Wiſdom to be pure, ſound, immaculate, and incorruptible: and ſimilar to the effects which ſalt produces upon bodies, ought to be thoſe of Wiſdom and Learning upon the mind."

In another part of the oration, he tells them, "*This rite of Salt is a pledge or earneſt which you give that you will moſt ſtrenuouſly apply yourſelves to the ſtudy of good arts, and as earneſtly devote yourſelves to the ſeveral duties of your vocation.*"[2]

How obvious is it then to make the ſame application of the uſe of *Salt* in the preſent ceremony at Eton!

It is ſaid to have been formerly one of the pleaſantries of the Salt-bearers to fill any booriſh looking countryman's mouth with it, if, after he has given them a trifle, he aſked for any thing in return, to the no ſmall entertainment of the ſpectators.

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[1] There are twenty plates illuſtrating the ſeveral ſtrange ceremonies of the "Depoſitio." The laſt repreſents *the giving of the Salt*, which a perſon is holding on a plate in his left hand, and with his right hand about to put *a pinch of it* upon the tongue of each *Beanus* or Freſhman. A glaſs holding wine (I ſuppoſe), is ſtanding near him. Underneath is the following couplet, which is much to our purpoſe; for even the uſe of wine [was] not altogether unknown in our Montem proceſſion at Eton:

"*Sal Sophiæ guſtate*, bibatis vinaque læta,
Augeat immenſus vos in utriſque Deus!"

I ſhould conjecture that Salt Hill was the central place where anciently all the feſtivities uſed on this occaſion were annually diſplayed, and *here only*, it ſhould ſeem, *the Salt was originally diſtributed*, from which circumſtance it has undoubtedly had its name. See the "Status Scholæ Etonenſis," 1560, Menſe Januarii.

[2] See Dugdale's "Origines Juridiciales," p. 158, for an account under "Orders and Exerciſes of the Inner Temple," of a ceremony which Brand *did not think foreign to our purpoſe*.]

Mr. Cambridge, an old Etonian, informed me, Auguſt 9th, 1794, that, in his time, the Salt-bearers and Scouts carried, each of them, Salt in a handkerchief, and made every perſon take a pinch of it out before they gave their contributions.

"The cuſtom of having a proceſſion of the ſcholars can be clearly proved as far back as the reign of Elizabeth, who, when ſhe viſited this College, deſired to ſee an account of all the antient ceremonies obſerved there from its foundation to that period, in the number of which it appears that an annual proceſſion of the ſcholars was one, and that at ſuch times verſes were repeated, and ſums of money were gathered from the public for a dinner, &c. to which fund was added the ſmall pittances extorted from the boys who were recently admitted, by thoſe of a longer ſtanding."[1]

I have heard it aſſerted, *but find no foundation of the fact*, that in the papal times there was an excluſive grant to Eton College, from the Pope, to ſell conſecrated ſalt for making holy water.

In one of the "Public Advertiſers," in 1778, is the oldeſt printed account of the ceremony I have been able to find. It was then *biennial:*

"On Tueſday, being Whit Tueſday, the gentlemen of Eton School went, as uſual, in military proceſſion to Salt-hill. This cuſtom of walking to the Hill returns *every ſecond year*, and generally collects together a great deal of company of all ranks." "The King and Queen, in their phaeton, met the proceſſion on Arbor-hill, in Slough road." "When they halted, the flag was flouriſhed by the enſign. The boys went, according to cuſtom, round the mill, &c. The parſon and clerk were then called, and there theſe temporary eccleſiaſticks went through the uſual Latin ſervice, which was not interrupted, though delayed for ſome time by the laughter that was excited by the antiquated appearance of the clerk, who had dreſſed himſelf according to the ton of 1745, and acted his part with as minute a conſiſtency as he had dreſſed the character." "The proceſſion began at half-paſt twelve from Eton." "The collection was an extraordinary good one, as their Majeſties gave, each of them, fifty guineas."

Warton[2] has preſerved the form of the acquittance given by a Boy-biſhop to the receiver of his ſubſidy, then amounting to the conſiderable ſum of £3 15*s.* 1*d. ob.* The ſum collected at the Montem on Whit-Tueſday, 1790, was full £500. This ſum [went] to the captain, who [was] the ſenior of the collegers at the time of the ceremony. The motto for that year was, "Pro More et Monte." Their majeſties preſented each a purſe of fifty guineas. The fancy dreſſes of the Salt-bearers and their deputies, who [were] called ſcouts, [were] uſually of different coloured ſilks, and very expenſive. Formerly, the dreſſes uſed in this proceſſion were obtained from the theatres.

[St. Nicholas Day continued in Brand's time to be a Gaudy-day in Eton College; and though the Montem was then generally kept on Whit

[1] Ireland's "Tour of the Thames," vol. ii. p. 39.
[2] "Hiſt. Engl. Poetry," 4to. ed. vol. iii. p. 303.

Tueſday, yet it is certain that it was formerly kept in the winter time, a little before the Chriſtmas holidays, as a perſon of high rank, who had been a ſcholar there, told Brand; or, as others informed him, in February. Dr. Davies, one of the provoſts, remembered when they uſed to cut a paſſage through the ſnow from Eton to the hill called Salt hill, upon which, after the proceſſion had arrived there, the chaplain with his clerk uſed to read prayers; upon the concluſion of which it was cuſtomary for the chaplain to kick his clerk down the hill. It is ſaid that the firſt time her Majeſty was preſent at this ceremony, ſhe thought this ſort of ſport ſo very irreligious, and expreſſed her royal diſſatisfaction at it ſo much, that the kicking part of the ſervice was very properly laid aſide.] It is obſervable that in the Latin verſes in the "Muſæ Etonenſes," 1755, pp. 62 and 113, to both of which "PRO MORE ET MONTE" is the motto, the ſeaſon is deſcribed to be winter.

In Huggett's "Collections" is the following account of "Ad Montem:"[1]

"The preſent manner is widely different from the ſimplicity of its firſt inſtitution. Now, the *Sales Epigrammatum* are changed into the *Sal purum;* and it is a play-day, without exerciſe. Here is a proceſſion of the ſchool quite in the military way. The ſcholars of the ſuperior claſſes dreſs in the proper regimentals of captain, lieutenant, &c. which they borrow or hire from London on the occaſion. The proceſſion is likewiſe in the military order, with drums, trumpets, &c. They then march three times round the ſchool-yard, and from thence to Salt Hill, on which one of the ſcholars, dreſſ'd in black and with a band, as chaplain, reads certain prayers: after which a dinner (dreſſed in the College kitchen) is provided by the captain for his gueſts at the inn there; the reſt getting a dinner for themſelves at the other houſes for entertainment. But long before the proceſſion begins, two of the ſcholars called Salt-bearers, dreſſed in white, with a handkerchief of Salt in their hands, and attended each with ſome ſturdy young fellow hired for the occaſion, go round the College and through the town, and from thence up into the high road, and offering Salt to all, but ſcarce leaving it to their choice whether they will give or not: for money they will have, if poſſible, and that even from ſervants.

"The fifth and ſixth forms dine with the captain. The noblemen uſually do, and many other ſcholars whoſe friends are willing to be at the expence. The price of the dinner to each is 10*s.* 6*d.* and 2*s.* 6*d.* more for Salt-money. Every ſcholar gives a ſhilling for Salt; the noblemen more. At this time alſo they gather the recent money, which is . . . from every ſcholar that has been entered within the year. Dinner being over, they march back in the order as before into the ſchool yard, and with the third round the ceremony is concluded. The motto on the enſigns colours is, 'Pro More et Monte.' Every ſcholar, who is no officer, marches with a long pole, ſocii, or two and

[1] "MSS. Coll. for the Hiſtory of Windſor and Eton College," 9 vols. fol. (Br. Mus.)

two. At the ſame time and place the head-maſter of the ſchool makes a dinner at his own expence for his acquaintance, aſſiſtants, &c. Of late years the captain has cleared, after all expences are paid, upwards of £100. The Montem day uſed to be fixed for the firſt Tueſday in Hilary Term, which begins January 23d. In the year 1759, the day was altered to Tueſday in the Whitſun week (which was then June 5th); the Whitſun holidays having a few years before been altered from five weeks holiday at election. This proceſſion to Montem is every third year, and ſometimes oftener."

In the "Gentleman's Magazine" for June 1793 is the following account of the Montem proceſſion for that year:

"On Whit-Tueſday, according to triennial cuſtom, the proceſſion of the young gentlemen educated at Eton-School to Salt Hill took place. About eleven, the gentlemen aſſembled in the ſchool-yard, and were ſoon after properly arranged in the proceſſion, according to their rank in the ſchool. Their Majeſties, with the Prince of Wales, Princeſſes Royal, Auguſta, Elizabeth, and Amelia, the Ducheſs of York, and Prince William of Glouceſter, arrived at the College about twelve, and took their ſtation in the ſtable yard. The young gentlemen marched twice round the ſchool yard, and then went, in true military parade, with muſic playing, drums beating, and colours flying, into the ſtable yard, where they paſſed the royal family, the enſign having firſt flouriſhed the flag, by way of ſalute to their Majeſties. The proceſſion then moved on, through the playing fields, to Salt Hill, where they were again received by the royal family; when, after again marching by, and ſaluting them, the young gentlemen paraded to dinner. To the honour of Eton, the number of gentlemen who marched in the proceſſion amounted to 500. The collection for the benefit of the captain far exceeded all former ones; the ſum ſpoken of amounts to near £1000. The motto on the flag, and on the tickets diſtributed on the occaſion, was, MOS PRO LEGE. Their Majeſties, the Prince of Wales, Princeſſes, and Ducheſs of York, made their donations to the Salt-bearers. In the evening the gentlemen returned, in proper military uniform, to Eton; and afterwards the Salt-bearers and Scouts appeared on the terrace in their dreſſes, and were particularly noticed by their Majeſties."

[A long article on the Montem at Eton will be found in "Notes and Queries" for November 9, 1867. Reſpecting the practice of *Barring-Out*, which Brand ſeems to have thought a veſtige of Popiſh ſuperſtition, ſee what has been ſaid before.]

Something like the Montem feſtivities appears to have been kept up in Weſtminſter School after the Reformation, as we may gather from the following paſſage in the Funeral Sermon of Biſhop Duppa, preached at the Abbey Church of Weſtminſter, April 24th, 1662, p. 34: "Here (*i. e.* in Weſtminſter School) he had the greateſt dignity which the School could afford put upon him, to be the *Pædonomus at Chriſtmas*, Lord of his fellow ſcholars: which title was a pledge and preſage that, from *a Lord* in jeaſt, he ſhould, in his riper age, become one in earneſt."

The Roman Calendar has the following obſervations on St. Nicholas's Day: "Nicholas Biſhop; School Holidays; the Kings go to church, with preſents and great ſhew; the antient cuſtom of Poets in Schools related to the Boys; the Kings Feaſts in Schools."

[It is alſo a practice at Eton School which, unlike the Montem, is ſtill kept up, to preſent each new head-maſter by the hand of the *Captain*, upon his entry into office, that is, at the firſt eleven o'clock ſchool, over which he preſides, with a birch tied up with blue ribbons. On this occaſion the captain makes a ſhort addreſs, and the maſter is expected to reply, deprecating the neceſſity of chaſtiſement, and hoping the preſent ſtate of mutual confidence may remain unaltered.]

Cuſtoms a little before, at, or about Chriſtmas.

"——— Age, *libertate Decembri*,
Quando ita majores voluerunt, utere."—*Hor.*

The Dulce Domum.

AT St. Mary's College, Winton, the Dulce Domum is ſung on the evening preceding the Whitſun Holidays; the maſters, ſcholars, and choriſters, attended by a band of muſic, walk in proceſſion round the courts of the college, ſinging it. It is, no doubt, of very remote antiquity, and its origin muſt be traced, not to any ridiculous tradition, but to the tendereſt feelings of human nature.

"Concinamus, O Sodales
Eja! quid ſilemus?
Nobile canticum!
Dulce melos, domum!
Dulce domum reſonemus!
Chorus—Domum, domum, dulce domum!
Domum, domum, dulce domum!
Dulce, dulce, dulce domum!
Dulce domum reſonemus," &c.[1]

[But the *Dulce Domum* is one of thoſe uſages which are faſt wearing out; it was not confined to Wincheſter School, but was general. In my time, it was regularly ſung every Chriſtmas, before the breaking up, at Merchant Taylor's School, and I remember that the whole ſchool, in the preſence of the maſters, ſuddenly, as if by previous concert, burſt into a full chorus.

The folks in Sheffield, engaged in the iron manufactory, work extra

[1] "Gent. Mag." for March, 1796 and Dec. 1811.

hard during the week previous to Chriſtmas to clear off all the work in hand. This they call the *Bull-Week*.]

Gooding on St. Thomas's Day.

I find ſome faint traces of a cuſtom of going a *gooding* (as it is called) on St. Thomas's Day, which ſeems to have been done by women only, who, in return for the alms they received, appear to have preſented their benefactors with ſprigs of evergreens, probably to deck their houſes with at the enſuing Feſtival. Perhaps this is only another name for the Northern cuſtom to be preſently noticed, of going about and crying Hagmena.

In the "Gentleman's Magazine" for April, 1794, where the writer is ſpeaking of the preceding mild winter, he ſays: "The women who went a *gooding* (as they call it in theſe parts) on St. Thomas's Day, might, in return for alms, have preſented their benefactors with ſprigs of palm and bunches of primroſes." [Ellis was informed that this practice was ſtill kept up in 1813 in Kent, in the neighbourhood of Maidſtone.]

My ſervant, B. Jelkes, informs me that there is a cuſtom in Warwickſhire for the poor, *on St. Thomas's Day*, to go with a bag to beg corn of the farmers, which they call *going a-corning*.

[Miſs Baker, in the "Northamptonſhire Gloſſary," 1854, ſays: "In ſome villages [in the county], I am informed, they formerly went about with a two-handled *Pad* or *Goſſiping-Pot*, begging furmety, or wheat, for making it. My good old grandfather always, on this day, gave a bowl of wheat to any of the poor in the village who choſe to come for it . . Going *a-gooding* is, I underſtand, ſtill continued at Peterborough, and in ſome few villages, but it is going faſt into deſuetude."

The ſubjoined is from "Notes and Queries" for December 19, 1857: "In the Staffordſhire pariſh, from which I write, St. Thomas's Day is obſerved thus: Not only do the old women and widows, but repreſentatives alſo from each poorer family in the pariſh, come round for alms. The clergyman is expected to give one ſhilling to each perſon. . . Some of the pariſhioners give alms in money, others in kind. Thus, ſome of the farmers give corn, which the miller grinds *gratis*. The day's cuſtom is termed 'Gooding.' In neighbouring pariſhes no corn is given, the farmers giving money inſtead; and in ſome places the money collected is placed in the hands of the clergyman and churchwardens, who, on the Sunday neareſt to St. Thomas's Day, diſtribute it at the veſtry. The fund is called St. Thomas's Dole, and the day itſelf is termed Doleing Day."

The cuſtom which children have of going about before Chriſtmas, to collect fruit, or anything which people chooſe to beſtow on them, has always been common to this county and to its continental neighbours.]

It is thus deſcribed by Naogeorgus:

> "Three weekes before the day whereon was borne the Lorde of Grace,
> And on the Thurſdaye boyes and girls do runne in every place,

And bounce and beate at every doore, with blowes and luſtie ſnaps,
And crie, the Advent of the Lord not borne as yet perhaps.
And wiſhing to the neighbours all, that in the houſes dwell,
A happie yeare, and every thing to ſpring and proſper well:
Here have they peares, and plumbs, and pence, ech man gives willinglie,
For theſe three nightes are alwayes thought vnfortunate to bee:
Wherein they are afrayde of ſprites and cankred witches ſpight,
And dreadfull devils blacke and grim, that then have chiefeſt might."[1]

In Braithwaite's "Whimzies," 1631, the author, in his deſcription of a good and hoſpitable Houſekeeper, has left the following picture of Chriſtmas feſtivities: "Suppoſe Chriſtmas now approaching, the evergreen Ivie trimming and adorning the portals and partcloſes of ſo frequented a building; the uſuall carolls, to obſerve antiquitie, cheerefully ſounding; and that which is the complement of his inferior comforts, his neighbours, whom he tenders as members of his owne family, joyne with him in this conſort of mirth and melody." In the ſecond part, he calls a piper "an ill wind that begins to blow upon Chriſtmaſſe Eve, and ſo continues, very lowd and bluſtring, all the twelve dayes: or an airy meteor, compoſed of flatuous matter, that then appeares, and vaniſheth, to the great peace of the whole family, the thirteenth day."

Little troops of boys and girls ſtill go about in this very manner at Newcaſtle-upon-Tyne, and other places in the North of England [and in Yorkſhire], ſome few nights before, on Chriſtmas-eve night, and on that of the day itſelf. The Hagmena[2] is ſtill preſerved among them, and they always conclude their begging ſong with wiſhing a merry Chriſtmaſs and a happy New Year.

Selden, in his Notes on the 9th Song of the "Polyolbion," tells us: "that on this Druidian cuſtome (of going out to cut the Miſletoe) ſome haue grounded that vnto this day vſed in France; where the yonger country fellowes, about New-yeares-tide, in euery Village giue the wiſh of good fortune at the Inhabitants dores, with this acclamation, '*Au guy l'an neuf*,' [*i. e.* to the Miſletoe this New Year;] which, as I remember, in Rablais is read all one word, for the ſame purpoſe."[3]

Borlaſe[4] ſays: "When the end of the year approached, the old Druids marched with great ſolemnity to gather the *miſletoe of the oak*, in order to preſent it to Jupiter, inviting all the world to aſſiſt at this ceremony with theſe words: 'The New Year is at hand, gather the Miſletoe.'" [He cites Keyſler to prove that "the footſteps of this cuſtom ſtill remain in ſome parts of France."]

The word "Hagmena," uſed on this occaſion, is by ſome ſuppoſed of an antiquity prior to the introduction of the Chriſtian Faith.

On the Norman *Hoquinanno*, Douce obſerves: "This comes nearer

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[1] Googe's Tranſl., fol. 114.

[2] See above, p. 11.]

[3] He cites here "Jo. Goropius Gallic. 5, *et alii*." "*Aguilanleu*, par corruption, pour An gui l'an neuf: ad Viſcum, Annus novus."—*Menage*. See alſo Cotgrave *in verbo* "Au-guy-l'an neuf." The Celtic name for the oak was *gue* or *guy*.

[4] "Antiq. of Cornwall," p. 91-2.

to our word, which was probably imported with the Normans. It was alſo by the French called *Haguillennes* and *Haguimento*, and I have likewiſe found it corrupted into *Haguirenleux*," [and he refers to Carpentier, Menage, and other authorities.] He ſays alſo: "I am further informed that the words uſed upon this occaſion are 'Hagmena, Hagmena, give us cakes and cheeſe, and let us go away.' Cheeſe and oaten-cakes, which are called *Farls*, are diſtributed on this occaſion among the cryers."

For the following lines, which the common people repeat upon this occaſion, on New Year's Day, in ſome parts of France, I am indebted to Mr. Olivier:

"Aguilaneuf de céans
On le voit a ſa fenêtre,
Avec ſon petit bonnet blanc,
Il dit qu'il ſera le Maître,
Mettera le Pot au feu;
Donnez nous ma bonne Dame
Donnez nous Aguilaneuf."[1]

A writer in the "Gentleman's Magazine" for July, 1790, tells us: "In Scotland, till very lately (if not in the preſent time), there was a cuſtom of diſtributing ſweet cakes, and a particular kind of ſugared bread, for ſeveral days before and after the New Year; and on the laſt night of the old year (peculiarly called *Hagmenai*), the viſitors and company made a point of not ſeparating till after the clock ſtruck twelve, when they roſe, and, mutually kiſſing each other, wiſhed each other a happy New Year. Children and others, for ſeveral nights, went about from houſe to houſe as *Guiſarts*, that is, diſguiſed, or in maſquerade dreſſes, ſinging,

"'Riſe up, good wife, and be no' ſwier[2]
To deal your bread as long's your here,
The time will come when you'll be dead,
And neither want nor meal nor bread.'

"Some of thoſe maſquerades had a fiddle, and, when admitted into a houſe, entertained the company with a dramatic dialogue, partly extempore."

Mumming.

Mumming is a ſport of this feſtive ſeaſon, which conſiſts in changing clothes between men and women, who, when dreſſed in each other's habits, go from one neighbour's houſe to another, partaking of Chriſtmas cheer, and making merry with them in diſguiſe.[3]

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[1] We read in the "Scotch Preſbyterian Eloquence Diſplayed" that "it is ordinary among ſome plebeians in the South of Scotland, to go about from door to door upon New Year's Eve, crying Hagmena, a corrupted word from the Greek αγια μηνη, *i.e.* holy month.

John Dixon, holding forth againſt this cuſtom once, in a ſermon at Kelſo, ſays: "Sirs, do you know what Hagmane ſignifies? It is, *the Devil be in the Houſe!* that's the meaning of its *Hebrew original*.'"—Page 102.

[2] Lazy.

[3] Jamieſon informs us that *Singin-E'en* is the appellation given in the county of Fife to the laſt night of the year. *Mummer* is a maſker, from Germ. *mummen* (Dan. *mommen*) to maſk. The Dan. ſubſt. is *mom*.]

A ſuperſtitious notion prevails in Weſt Devonſhire that, at twelve o'clock at night on Chriſtmas Eve, the Oxen in their ſtalls are always found on their knees, as in an attitude of devotion; and that (which is ſtill more ſingular) ſince the alteration of the ſtyle they continue to do this only on the Eve of old Chriſtmas Day. An honeſt countryman, living on the edge of St. Stephen's Down, near Launceſton, Cornwall, informed me, October 28th, 1790, that he once, with ſome others, made a trial of the truth of the above, and watching ſeveral oxen in their ſtalls at the above time, at twelve o'clock at night, they obſerved the two oldeſt oxen only fall upon their knees, and, as he expreſſed it in the idiom of the country, make "a cruel moan like Chriſtian creatures." I could not but with great difficulty keep my countenance: he ſaw, and ſeemed angry that I gave ſo little credit to his tale, and walking off in a pettiſh humour, ſeemed to "marvel at my unbelief." There is an old print of the Nativity, in which the oxen in the ſtable, near the Virgin and Child, are repreſented upon their knees, as in a ſuppliant poſture. This graphic repreſentation has probably given riſe to the above ſuperſtitious notion on this head.

Mumming is ſuppoſed to have been originally inſtituted in imitation of the Sigillaria, or Feſtival Days, added to the ancient Saturnalia, and condemned by the Synod of Trullus [Thurles], where it was decreed that the days called the Calends ſhould be entirely ſtripped of their ceremonies, and that the faithful ſhould no longer obſerve them, that the public dancings of women ſhould ceaſe, as being the occaſion of much harm and ruin, and as being invented and obſerved in honour of the gods of the heathens, and therefore quite averſe to the Chriſtian life. They therefore decreed that no man ſhould be clothed with a woman's garment, nor any woman with a man's.[1] [The ſame prohibition was publiſhed by the Council which met at Conſtantinople in 690-1, in its 62nd Canon.[2]]

"The diſguiſyng and mummyng that is uſed in Chriſtemas tyme," Langley obſerves in his ſynopſis of "Polydore Virgil," "in the Northe partes came out of the Feaſtes of Pallas, that were done with viſars and painted viſages, named Quinquatria of the Romaynes."[3]

Aubanus,[4] ſpeaking of Mumming in Germany, ſays, that in the ancient Saturnalia there were frequent and luxurious feaſtings amongſt friends: preſents were mutually ſent, and changes of dreſs made: that Chriſtians have adopted the ſame cuſtoms, which continue to be uſed from the Nativity to the Epiphany: that exchanges of dreſs too, as of old among the Romans, are common, and neighbours by mutual invitations viſit each other in the manner which the Germans call Mummery. He adds, that, as the heathens had their Saturnalia in December, their Sigillaria in January, and the Lupercalia and Bac-

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[1] Hoſpinian, "De Orig. Feſtor. Chriſtian." fol. 32, and ſee a curious note in Walker's "Hiſtorical Memoirs of the Iriſh Bards," p. 152.

[2] Hoſpinian, "De Orig. Feſt." fol. 32.

[3] Drechſler, "De Larvis Natalitiis," p. 19, may alſo be conſulted.

[4] "Antiquitat. Convivial." p. 126.

chanalia in February, ſo, amongſt Chriſtians, theſe three months are devoted to feaſtings and revellings of every kind.

Stow has preſerved an account of a remarkable Mummery made in 1377 by the citizens of London for the amuſement of the ſon of the Black Prince:[1]

"On the Sunday before Candlemaſs, in the night, one hundred and thirty citizens, diſguiſed, and well horſed, in a Mummerie, with ſound of trumpets, ſackbuts, cornets, ſhalmes, and other minſtrels, and innumerable torch-lights of waxe, rode to Kennington, beſide Lambeth, where the young Prince remayned with his mother. In the firſt rank did ride forty-eight in likeneſs and habit of eſquires, two and two together, clothed in red coats, and gowns of ſay, or ſandall, with comely viſors on their faces. After them came forty-eight knights, in the ſame livery. Then followed one richly arrayed, like an emperour: and after him ſome diſtance, one ſtately tyred, like a pope, whom followed twenty-four cardinals: and, after them, eight or ten with black viſors, not amiable, as if they had been legates from ſome forrain princes.

"Theſe maſkers, after they had entered the mannor of Kennington, alighted from their horſes, and enter'd the hall on foot; which done, the Prince, his Mother, and the Lords, came out of the chamber into the hall, whom the Mummers did ſalute; ſhewing, by a paire of dice upon the table, their deſire to play with the young prince, which they ſo handled, that the Prince did alwaies winne when he caſt them.

"Then the Mummers ſet to the Prince three jewels, one after another; which were, a boule of gold, a cup of gold, and a ring of gold, which the Prince wanne at three caſts. Then they ſet to the Princes Mother, the Duke, the Earles, and other lords, to every one a ring of gold, which they did alſo win. After which they were feaſted, and the muſick ſounded, the Prince and Lords daunced on the one part with the Mummers, which did alſo dance; which jollitie being ended, they were again made to drink, and then departed in order as they came."

"The like," he ſays, "was to King Henry the Fourth, in the ſecond year of his reign, hee then keeping his Chriſtmas at Eltham; twelve aldermen of London and their ſonnes rode a mumming, and had great thanks."

We read of another Mumming in Henry IV.'s time, in Fabyan:[2] "In whiche paſſe tyme the Dukys of Amnarle, of Surrey, and of Excetyr, with the Erlys of Saleſbury and of Gloucetyr, with other of their affynyte, made provyſion for a Dyſguyſynge or a Mummynge, to be ſhewyd to the Kynge upon Twelfethe Nyght, and the tyme was nere at hande, and all thynge redy for the ſame. Upon the ſayd Twelfthe Day, came ſecretlye unto the Kynge the Duke of Amnarle, and ſhewyd to hym, that he, wyth the other Lordys aforenamyd,

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[1] "Survey of London," ed. 1603, p. 97. It appears from Henry ("Hiſtory of Britain," vol. iv. p. 602) that "in the year 1348, eighty tunics of buckram, forty-two viſors, and a great variety of other whimſical dreſſes, were provided for the diſguiſings at court at the feaſt of Chriſtmaſs."

[2] Edit. 1516, fol. 169.

were appoyntyd to ſle hym in the tyme of the fore ſayd Diſguyſynge." So that this Mumming, it ſhould ſeem, had like to have proved a very ſerious jeſt.

In the "Paſton Letters," in a Letter dated Dec. 24th, 1484, we read that Lady Morley, on account of the death of her lord, July 23, directing what ſports were to be uſed in her houſe at Chriſtmaſs, ordered that "there were none diſguiſings, nor harping, nor luting, nor ſinging, nor none *loud diſports*; but playing at the tables, and cheſs, and cards; ſuch diſports ſhe gave her folks leave to play, and none other."

The following is from [Aubrey's "Collections for North Wilts," 1678:[1] "Heretofore noblemen and gentlemen of fair eſtates had their heralds, who wore their coat of arms at Chriſtmas, and at other ſolemn times, and cried Largeſſe thrice. . . . In days of yore lords and gentlemen lived in the country like petty kings. . . . They always eat in Gothick halls, at the high table or oreille (oriel). . . . Here in the hall, the mumming and loaf-ſtealing, and other Chriſtmas ſports, were performed."]

In "Round about our Coal-Fire," [*circa* 1730] I find the following: "Then comes Mumming, or Maſquerading, when the ſquire's wardrobe is ranſacked for dreſſes of all kinds. Corks are burnt to black the faces of the fair, or make deputy muſtacios, and every one in the family, except the ſquire himſelf, muſt be tranſformed."

This account farther ſays: "The time of the year being cold and froſty, the diverſions are within doors, either in exerciſe or by the fire-ſide. Dancing is one of the chief exerciſes: or elſe there is a match at blindman's-buff, or puſs in the corner. The next game is 'Queſtions and Commands,' when the commander may oblige his ſubject to anſwer any lawful queſtion, and make the ſame obey him inſtantly, under the penalty of being ſmutted, or paying ſuch forfeit as may be laid on the aggreſſor. Moſt of the other diverſions are cards and dice."

Bear-baiting appears anciently to have been one of the Chriſtmas Sports with our nobility. "Our nobility," ſays Pennant, in his "Zoology,"[2] "alſo kept their Bear-ward: twenty ſhillings was the annual reward of that officer from his lord, the fifth Earl of Northumberland, 'when he comyth to my Lorde in Criſtmas, with his Lordſhippes beeſts for making of his Lordſchip paſtyme the ſaid twelve days'."

Northbrooke[3] obſerves: "In the reigne of King Henrie the eyght (An. 3. H. VIII.) it was ordeyned, that if anye perſons did diſguiſe themſelues in apparel, and couer their faces with viſors, gathering a companye togither, naming themſelues Mummers, which vſe to come

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[1 "Antiq. Repertory," ed. 1807, vol. i. pp. 70-1. Theſe Collections were printed entire in 1859, 4to.]

[2] Vol. i. p. 79, ed. 1776.

[3] "Treatiſe againſt Dicing," [1577, repr. 1843, p. 136.]

to the dwelling-places of men of honour, and other ſubſtantiall perſons, whereupon murders, felonie, rape, and other great hurts and inconueniencies haue aforetime growen and hereafter bee like to come, by the colour thereof, if the ſaide diſorder ſhould continue not reformed, &c. : that then they ſhoulde be arreſted by the Kings liege people as vagabondes, and bee committed to the gaole without bayle or mainpriſe, for the ſpace of three monethes, and to fine at the kings pleaſure: and euery one that keepeth anye viſors in his houſe, to forfeyte xx*s*."

In Lodge's "Wits Miſerie," 1596, is the following paſſage: "I thinke in no time Jerome had better cauſe to crie out on pride then in this, for painting, now-a-daies, is growne to ſuch a cuſtome, that from the ſwartfaſte devil in the kitchin to the faireſt damſel in the cittie, the moſt part looke *like vizards for a Momerie*, rather then Chriſtians trained in ſobrietie."

[In the interlude of the "Marriage of Wit and Wiſdom," Idleneſs ſays:

"— Now I have never a croſe to bleſſe me,
Now I goe a-mumming,
Like a poore pennileſſe ſpirit,
Without pipe or druming!"

In a former paſſage, Snatch ſays:

"Where I lay laſt night, I ſtole away a ſheete:
We will take this and tie it to his hed,
And ſoe we will blind him;
And ſirra, I charge you, when you here
Any body comming,
If they aſke you any queſtion, ſay you goe
A-mumming."

Subjoined is a Somerſetſhire Mummer's ſong:

"Here comes I, liddle man Jan,
With my zword in my han!
If you don't all do,
As you be told by I,
I'll zend you all to York,
Vor to make apple-pie."

Sir H. Ellis remarks, that in the Buttery of St. John's College, Oxford, an ancient candle-ſocket of ſtone ſtill (1813) remains, ornamented with the figure of the Holy Lamb. It was formerly uſed to burn the Chriſtmas Candle in, on the high-table, at ſupper, during the twelve nights of that feſtival.]

[Picrous Day.

MY friend, Mr. T. Q. Couch, of Bodmin, having favoured me with ſeveral communications on the ſubject of Corniſh folk-lore, in which no one is better read than himſelf, I have generally preferred to let them ſtand in his own words. He ſays: "The

ſecond Thurſday before Chriſtmas-day is *Picrous Day*, ſtill kept, but with no other diſtinctive ceremonies than a ſupper and much merry-making. The owner of the tin-ſtream contributes towards this feſtivity a ſhilling for each man. I would aſk particular attention to the tradition which ſays that this feaſt is intended to commemorate the diſcovery of tin by a man named 'Picrous.' It would be intereſting to know, from other correſpondents, whether ſuch a belief is held by tinners in other diſtricts. My firſt impreſſion was that the day might take its name from the circumſtance of a *pie* forming the *pièce de réſiſtance* of the ſupper; but this explanation is not allowed by tinners, nor ſanctioned by the uſages of the feaſt. What truth there may be in this tradition of the firſt tinner Picrous, it is now too late to diſcover; but the notion is worth recording. It has occurred to me, whether, from ſome ſimilarity between the names (not a cloſe one, I admit), the honour of Picrous may not have been transferred to St. Piran, uſually reputed to be the patron-ſaint of tinners. Many more violent transformations than this mark the adaptation of heathen cuſtoms to Chriſtian times. Polwhele ſays: 'The tinners of the county hold ſome holidays peculiar to themſelves, which may be traced up to the days of ſaintly ſuperſtition. The *Few-whydn*, or White Thurſday before Chriſtmas, and St. Piran's Day, are deemed ſacred in the mining diſtricts.' ('Hiſt. of C.' vol. i. p. 132, note.) In the Blackmoor diſtrict, I have never ſeen the ſlighteſt recognition of St. Piran, who ſeems to have been, like St. Keyne, 'no over holy ſaint;' and his connection with tinning, as given by Polwhele, has always been received here as a novel piece of information. The Feaſt of St. Piran is on the 5th of March; to which the neareſt of our holidays is *Friday in Lide* [March]."]

The Yule Clog, or Block.

"Now blocks to cleave
This time requires,
'Gainſt Chriſtmas for
To make good fires."
Poor Robin for 1677.

CHRISTMAS DAY, in the primitive Church, was always obſerved as the Sabbath Day, and, like that, preceded by an Eve, or Vigil. Hence our preſent Chriſtmas Eve.

On the night of this eve our anceſtors were wont to light up candles of an uncommon ſize, called Chriſtmas candles, and lay a log of wood upon the fire, called a Yule-clog,[1] or Chriſtmas-block, to illu-

[1] Clog is properly a piece of wood, faſtened about the legs of beaſts, to keep them from running aſtray. In a ſecondary, or figurative ſenſe, it ſignifies a load, let, or hindrance. Thus alſo a Truant-clog.

Bailey ſuppoſes *clog* to come from log (which he derives from the Saxon lizan,

minate the houſe, and, as it were, to turn night into day. This cuſtom is in ſome meaſure ſtill kept up in the North of England.[1]

Chriſtmas, ſays Blount, was called the Feaſt of Lights in the Weſtern or Latin Church, becauſe they uſed many lights or candles at the feaſt; or rather, becauſe Chriſt, the light of all lights, that true light, then came into the world. Hence the Chriſtmas candle, and what was, perhaps, only a ſuccedaneum, the Yule-block, or Clog, before candles were in general uſe. Thus a large coal is often ſet apart at preſent, in the North for the ſame purpoſe, *i. e.* to make a great light on Yule or Chriſtmas Eve. Lights, indeed, ſeem to have been uſed upon all feſtive occaſions. Thus our illuminations, fireworks, &c. on the news of victories.

In the ancient times to which we would trace up the origin of theſe almoſt obſolete cuſtoms, blocks, logs, or clogs of dried wood might be eaſily procured and provided againſt this feſtive ſeaſon. At that time of day it muſt have been in the power but of few to command candles or torches for making their annual illumination.

However this may be, I am pretty confident that the Yule-block will be found, in its firſt uſe, to have been only a counterpart of the Midſummer fires, made within doors becauſe of the cold weather at this winter ſolſtice, as thoſe in the hot ſeaſon, at the ſummer one, are kindled in the open air.[2]

L'Eſtrange, in his "Alliance of Divine Offices," p. 135, ſays: "The celebration of Chriſtmas is as old as the time of Gregory Nazianzen, and his great intimate St. Baſil, having each an excellent homily upon it; the latter of whom ſays: 'We name this feſtival the *Theophany*.'"

[John Herolt, a Dominican, in a Sermon on the Nativity, condemning thoſe who make a bad uſe of this feſtival, mentions perſons who ſpend the whole night in revelry, who practiſe divinations by ſalt

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to lie, becauſe of its weight, it lies, as it were, immovable), the trunk of a tree, or ſtump of wood for fuel. Block has the ſame ſignification.

There is a Scotiſh proverb, "He's as bare as the Birk at Yule E'en," which, perhaps, alludes to this cuſtom; the birk meaning a block of the birch-tree, ſtripped of its bark and dried againſt Yule Even. It is ſpoken of one who is exceedingly poor.

A clergyman of Devonſhire informed [Mr. Brand] that the cuſtom of burning the Chriſtmas-block ſtill continued in that county. [This was in the laſt century, and I believe that the uſage is ſtill retained.]

[1] Bourne, cap. xiii. Groſe, in his "Provincial Gloſſary," tells us, that in "Farm-houſes in the North, the ſervants lay by a large knotty block for their Chriſtmaſs fire, and during the time it laſts they are intitled, by cuſtom, to Ale at their meals.

"At Ripon, on Chriſtmaſs Eve, the chandlers ſent large mold-candles, and the coopers logs of wood, generally called *Yule Clogs*, which are always uſed *on Chriſtmaſs Eve;* but, ſhould it be ſo large as not to be all burnt that night, which is frequently the caſe, the remains are kept till old Chriſtmaſs Eve."—*Gent. Mag.* vol. lx. p. 719.

[2] After a diligent and cloſe ſtudy of Gebelin, the French Bryant, on this ſubject, one cannot fail, I think, of adopting this hypotheſis, which is confirmed by great probability, and many cogent, if not infallible proofs.

and other (as he conſidered them) profane occupations, but he does not ſpecify the Yule-log and its obſervances.[1]

Overbury, in his "Characters," under the character of a Franklin, deſcribes him keeping "the wakefull ketches on Chriſtmas Eve," and in his "Heſperides," 1648, Herrick tells us how the Yule-log of the new Chriſtmas was wont to be lighted "with laſt year's brand."]

In Warmſtrey's "Vindication of the Solemnity of the Nativity of Chriſt," 1648, is the following paſſage: "If it doth appeare that the time of this Feſtival doth comply with the time of the Heathens' *Saturnalia*, this leaves no charge of impiety upon it; for, ſince things are beſt cured by their contraries, it was both wiſdome and piety in the ancient Chriſtians, (whoſe work it was to convert the Heathens from ſuch as well as other ſuperſtitions and miſcarriages,) to vindicate ſuch times from that ſervice of the Devill, by appoynting them to the more ſolemne and eſpeciall ſervice of God. The *Blazes* are fooliſh and vaine," (he means here, evidently, the Yule-clogs or Logs,) "and not countenanced by the church."

"*Chriſtmaſſe Kariles*, if they be ſuch as are fit for the time, and of holy and ſober compoſures, and uſed with Chriſtian ſobriety and piety, they are not unlawfull, and may be profitable, if they be ſung with grace in the heart. *New Yeares Gifts*, if performed without ſuperſtition, may be harmleſs provocations to Chriſtian love and mutuall teſtimonies thereof to good purpoſe, and never the worſe becauſe the heathens have them at the like times."

In the Supplement to the "Gentleman's Magazine" for 1790, the ſubſequent very curious note upon the Yule-log occurs: "On the Yule-log ſee the 'Cyclops' of Euripides, Act i. ſc. i. v. 10. 'Archæologia,' vol. vii. p. 360. The ſize of theſe logs of wood, which were, in fact, great trees, may be collected from hence: that, in the time of the civil wars of the laſt century, Captain Hoſier (I ſuppoſe of the Berwick family) burnt the houſe of Mr. Barker, of Haghmond Abbey, near Shrewſbury, by ſetting fire to the Yule-log."

[Beckwith] in the "Gentleman's Magazine" for February, 1784, ſays: "That this rejoicing on *Chriſtmas Eve* had its riſe from the *Juul*, and was exchanged for it, is evident from a cuſtom practiſed in the Northern Counties, of putting a large clog of wood on the fire this evening, which is ſtill called the *Yule-clog*; the original occaſion of it may have been, as the Juul was their greateſt feſtival, to honour it with *the beſt fire*."

[Thiers ſtates, that it was the practice in that country to light the log on Chriſtmas Eve, and to burn it for a certain time every day till Twelfth Night. He aſcribes ſingular virtues to this log which, in France, uſed, he ſeems to ſay, to be carefully preſerved in the houſe under a bed, or in ſome other ſecure place, as a protection againſt

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[1] "Qui iſtam noctem in ludo conſumpſerunt. Item qui cumulos ſalis ponunt, et per hoc futura prognoſticant. Item qui calceos per caput jactant; ſimiliter qui arbores cingunt. Et ſignificantur qui cum micis et fragmentis, qui tolluntur de menſa in vigilia natalis Chriſti ſua ſortilegia exercent."

thunder and fire during the reſt of the year. It was alſo regarded as beneficial, when properly adminiſtered, in the cure of diſeaſes in animals; it was dipped in the water-trough uſed for cows in calf, to expedite delivery, and its aſhes, ſcattered over the land, kept the corn clear of blight.[1]

This ſuperſtition as to the Yule-log embraced many other articles, as it has been already ſhown. Douce, in his interleaved copy of the "Antiquities," pointed out that M. Thiers mentioned a belief as prevalent in France that bread baked on Chriſtmas Eve would not turn mouldy.]

Waldron[2] tells us: "On the 24th of December, towards evening, all the ſervants in general have a holiday; they go not to bed all night, but ramble about till the bells ring in all the churches, which is at twelve o'clock: prayers being over, they go to hunt the wren; and, after having found one of theſe poor birds, they kill her, and lay her on a bier with the utmoſt ſolemnity, bringing her to the pariſh church, and burying her with a whimſical kind of ſolemnity, ſinging dirges over her in the Manks language, which they call her knell; after which, Chriſtmas begins.

A writer in the "Gentleman's Magazine" for February, 1795, gave the following account of a cuſtom which took place annually on the 24th of December, at the houſe of a gentleman reſiding at Aſton, juxta Birmingham: "As ſoon as ſupper is over, a table is ſet in the hall. On it is placed a brown loaf, with twenty ſilver threepences ſtuck on the top of it, a tankard of ale, with pipes and tobacco; and the two oldeſt ſervants have chairs behind it, to ſit as judges if they pleaſe. The ſteward brings the ſervants, both men and women, by one at a time, covered with a winnow-ſheet, and lays their right hand on the loaf, expoſing no other part of the body. The oldeſt of the two judges gueſſes at the perſon, by naming a name, then the younger judge, and laſtly the oldeſt again. If they hit upon the right name, the ſteward leads the perſon back again; but, if they do not, he takes off the winnow-ſheet, and the perſon receives a threepence, makes a low obeiſance to the judges, but ſpeaks not a word. When the ſecond ſervant was brought, the younger judge gueſſed firſt and third; and this they did alternately, till all the money was given away. Whatever ſervant had not ſlept in the houſe the preceding night forfeited his right to the money. No account is given of the origin of this ſtrange cuſtom, but it has been practiſed ever ſince the family lived there. When the money is gone, the ſervants have full liberty to drink, dance, ſing, and go to bed when they pleaſe."[3]

Beckwith, in the "Gentleman's Magazine" for February, 1784, tells us that, in the country about Rotherham, in Yorkſhire, *Furmety*

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[1] "Traité des Superſtitions," 1679, tom. i. p. 323. [Compare the Ceremonies for Candlemas Eve, *ſupra*.]

[2] "Deſcription of the Iſle of Man," Works, p. 135.

[3] Can this be what Aubrey, in a paſſage already quoted from his "Natural Hiſtory of Wiltſhire," calls the ſport of "Cob-loaf ſtealing?"

uſed, in his remembrance, to be always the breakfaſt and ſupper on Chriſtmas Eve.

A writer in the "Gentleman's Magazine" for 1784, p. 97, obſerves that the night of the winter ſolſtice was called by our anceſtors "Mother Night," as they reckoned the beginning of their years from thence. "One of the principal feaſts," it is added, "among the Northern nations was the *Juul*, afterwards called *Yule*, about the ſhorteſt day, which, as Mr. Mallet obſerves, bore a great reſemblance to the Roman *Saturnalia*, feaſts inſtituted in memory of Noah, who, as Mr. Bryant has ſhown, was the real Saturn. In the Saturnalia all were conſidered on a level, like maſter like man; and this was to expreſs the ſocial manner in which Noah lived about this time with his family in the ark. And as Noah was not only adored as the god of the Deluge, but alſo recogniſed as a great benefactor to mankind, by teaching or improving them in the art of huſbandry, what could be more ſuitable than for them to regale themſelves on it with a palatable diſh for thoſe times, the principal ingredient of which is wheat?"

[In Devonſhire, what is called the *Aſhton fagot* is burned on this occaſion, and a quart of cyder has to be brought for the company aſſembled to witneſs the ceremony, as each of the hoops, with which the fagot is bound, burſts with the heat.]

Sir Herbert Croft informs us, that the inhabitants of Hamburgh [we]re obliged, by cuſtom, to give their ſervants carp for ſupper on Chriſtmas Eve.[1]

Yule, or Chriſtmas.

MRS. ELSTOB[2] has the following obſervations on Yule: "Lehol. ȝeol. Angl. Sax., *Iol*, vel *Iul*, Dan. Sax. and to this day in the North, *Yule*, *Youle*, ſignifies the ſolemn feſtival of Chriſtmaſs, and were words uſed to denote a time of feſtivity very antiently, and before the introduction of Chriſtianity among the Northern nations." [It almoſt ſeems unneceſſary to go ſo far as ſome have done for the etymology of the word Yule, which is almoſt certainly identical with *Gule*, both being derived from one common origin, *Wyl* or *Gwyl*, the Celtic for *feſtival* or *holy day*.[3] But it is alſo plauſible enough that the word may come to us indirectly from the Sanſkrit, in which language *Ywala* ſignifies *the Sun*.

[1] "Letter from Germany," 1797, p. 82. Andrews, in his "Hiſtory of Great Britain," vol. i. pt. 2, 4to. 1795, p. 329, mentions "the humorous Pageant of Chriſtmaſs, perſonified by an old man hung round with ſavory dainties;" which, he ſays, in common with "dancing round the May-pole and riding the Hobby-horſe," ſuffered a ſevere check at the Reformation.

[2] "Saxon Homily on the Birth-day of St. Gregory," Appendix, p. 29.

[3] An article on this ſubject, too long to tranſcribe, and ſcarcely capable of condenſation, is in Mr. Atkinſon's "Cleveland Gloſſary," 1868, p. 588.]

Brand thought that Mallett was] certainly right as to the origin and deſign of the Yule Feaſt; the Greenlanders at this day keep a Sun Feaſt at the winter ſolſtice, about Dec. 22, to rejoice at the return of the ſun, and the expected renewal of the hunting ſeaſon, &c. which cuſtom they may poſſibly have learnt of the Norwegian colony formerly ſettled in Greenland.[1]

Blount tells us, that in Yorkſhire, and our other Northern parts, they had an old cuſtom: After ſermon or ſervice on Chriſtmas Day, the people would, even in the churches, cry *Ule*, *Ule*, as a token of rejoicing; and the common ſort ran about the ſtreets, ſinging

Ule, Ule, Ule, Ule,
Three puddings in a pule,
Crack nuts, and cry *Ule.*

There is a proverb:

"It is good to cry *Ule* at other men's coſts."[2]

[In ſome Churchwardens' Accounts, appertaining to the parochial affairs of Bletchingley, in Surrey, printed in the "Loſeley MSS.," 1836, occurs an item called *Hognell* money, which the editor ſuppoſes to be a corruption of *Hea Knell*, fees for ringing the church bells in honour of the occaſion.

Formerly, at Tibenham, in Norfolk, and doubtleſs elſewhere in the Eaſt of England, a piece of the Yule-log was reſerved to light the log the following year. It was alſo cuſtomary, ſo long as the log continued to burn, to allow the farm ſervants to partake in common with their employers of the beſt cyder, which was tapped for the occaſion, having lain a year or more in the wood to mature.

In the piece called "Hankins Heigh-ho," printed in Muſarum Deliciæ, 1656, we have:

"Thrice had all New-yeares gueſts their yewl guts fill'd
With embalm'd veal, buried in Chriſtmas paſt:
Thrice had they ivy herby wreath well pill'd;——"

In the "Gothamite Tales," 1630, No. 18, is an anecdote of a Scot, who ordered of a carver a boar's head for a ſign to his inn at Gotham. "Hee did come to a Carver or a Joyner, ſaying in his mother tongue: I ſay, ſpeake, canſt thou make me a Bare-head? Yea, ſaid the Carver. Then ſaid the Scottiſh-man: make me a Bare-head anonſt Youle, and thouſe have twenty pence for thy hire. I will doe it, ſaid the Carver. On S. Andrewes day before Chriſtmas, the which is named Youle in Scotland (and in England in the North), the Scottiſh man did come to London for the Boreſhead to ſet it at the doore for a ſigne."]

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[1] See Crantz's "Hiſtory of Greenland," vol. i. p. 176.

[2] The Scotiſh proverb, "A *Yule* Feaſt may be quit at Paſche" [is as much as to ſay, remarks Mr. Hiſlop ("Proverbs of Scotland," 1862, p. 30), "Some undertakings can conveniently be done at any time."]

The following is in Leland:[1]

"*Yule att York, out of a Cowcher belonging to the Cytty, per Carolum Fairfax, ar.*

"The Sheriffs of *York*, by the cuſtome of the cytty, do uſe to ride betwixt *Michaelmas* and *Mydwynter*, that is *Youle*, and for to make a proclamation throughout the citty, in forme following: '*O yes! We command of our liege lords behalf the King of England* (*that God ſave and keepe*), *that the peace of the King be well keeped and maynteyned within the citty and ſuburbs, by night and by day, &c. Alſo, that no common woman walke in the ſtreets without a gray hood on her head, and a white wand in her hand, &c.* Alſo the Sheriffes of the citty on *St. Thomas* Day the Apoſtle, before *Youle*, att tenne of the bell, ſhall come to *All-hallow* kirke on the pavement, and ther they ſhall heare a Maſſe of *St. Thomas* in the high wheare (quire), and offer at the Maſſe; and when the Maſſe is done, they ſhall make a proclamation att the pillory of the *Youle-Girth* (in the forme that followes) by ther ſerjant: *We commaund that the peace of our Lord the King be well keeped and mayntayned by night and by day, &c.* (prout ſolebat in proclamatione prædicta vice-comitum in eorum equitatione.) *Alſo that no manner of man make no congregations nor aſſemblyes* (prout continetur in equitatione vice-comitum). *Alſo that all manner of whores and thieves, dice players, carders, and all other unthrifty folke, be welcome to the towne, whether they come late or early, att the reverence of the high feaſt of* Youle, *till the twelve days be paſſed.* The proclamation made in forme aforeſaid, the fower ſerjeants ſhall goe or ride (whether they will); and one of them ſhall have a horne of braſſe, of the Toll-Bouth; and the other three ſerjeants ſhall every one of them have a horne, and ſo go forth to the fower barres of the citty, and blow the *Youle-Girth.* And the Sheriffes for that day uſe to go together, they and their wives, and ther officers, att the reverence of the high feaſt of *Yole*, on ther proper coſts," &c.

[Edward IV., as it appears from his "Black Book," 1478, kept thirteen minſtrels and a wait in his houſehold. Of the former, one was verger, or chief, "that directeth them all in feſtival days," ſays Pegge, in his "Curialia," 1818, "to their ſtations, to blowings and pipings to ſuch offices as muſt be warned to prepare for the King and his Houſehold, at meats and ſuppers, to be the more ready in all ſervices; and all theſe ſitting in the Hall together, whereof ſome uſe trumpets, ſome ſhawms, and ſmall pipes, and ſome are ſtrange-men coming to this court at five feaſts of the year, and then to take their wages of Houſehold after four pence halfpenny a day, if they be preſent in Court; and then they to avoid the next day after the feaſts be done." Two of the regular minſtrels were to attend the king, when he went on horſeback, and ſometimes his majeſty had two of the "ſtrange" minſtrels likewiſe in waiting. Theſe officials were entitled to receive, beſides their board (including four gallons of ale among

[1] "Itinerary," ed. 1770, vol. iv. p. 182.

them every evening) their clothing, or twenty ſhillings a-year in money inſtead. There is this curious paſſage a little further on: "The King woll not for his worſhip that his minſtrels be too preſumptuous, nor too familiar, to aſk any rewards of the Lords of his land, remembering the example of King Henry the Second, who forbad his minſtrels and gleemen, ſo long as they were in his ſervice, from aſking any gratuity at the hands of any one, inaſmuch as the Kings nobles, out of the affection they bore to his perſon, would rather give what they had to the poor."

The proviſion juſt quoted exhibits a remarkable change in the character of the jongleurs of Edward's time, and the ſtate of the profeſſion, from the lofty privileges and almoſt unbridled licenſe enjoyed by the ancient troubadours in all parts of Weſtern Europe, eſpecially in the country, which was the cradle of the Provençal poetry and literature.

The duty preſcribed to the *wayte*, in the ſame "Liber Niger" of 1478, was to pipe the watch nightly, from Michaelmas till Maundy Thurſday, four times within the Court, and in ſummer nights *three* times, and to make good cheer. He was to eat in the Hall with the Minſtrels, and was to receive for his ſupper half a loaf and half a gallon of ale; in ſummer, two candles and half a buſhel of coals; in winter, half a loaf, half a gallon of ale, four candles, half a buſhel of coals; and moreover, during actual attendance in Court, fourpence halfpenny a day, or, if he was not thought worth ſo much (which was left to the diſcretion of the Steward and Treaſurer) threepence only. He was entitled to his livery, like the Minſtrels; and during ſickneſs, an extra allowance of food might be given to him.

Waits are conſtantly mentioned in the old chronicles and romances. They ſeem to have been in common uſe, as muſicians on feſtive occaſions, and are often found in combination with *hautboys*. The itinerant players, who are at preſent known under the ſame deſignation, are very degenerate repreſentatives of thoſe whom even our grandfathers knew, and the old cuſtom of ſerenading people in their ſleep (or rather *out of it*) for a week or fortnight preceding Chriſtmas, with a view to a ſubſequent gratuity, is growing out of favour and faſhion very rapidly, ſo far as the great towns are concerned.

Miſs Baker ſays, writing in 1854: "The Corporation of Northampton, within the remembrance of my informant, had a band of muſicians, called the corporation *waits*, who uſed to meet the judges at the entrance into the town at the time of the aſſizes. They were four in number, attired in long black gowns, two playing on violins, one on the hautboy, and the other on a whip and dub, or tabor and pipe."

The Chriſtmas of 1502 appears to have been kept with ſome ſplendour, for in the "Privy Purſe Expenſes of Elizabeth of York," there is a payment of twenty pounds to the grooms and pages of the Queen's chamber alone "againſt Criſtmas."

Ellis prints a letter from the Council of Mary's houſehold to Cardinal Wolſey, ſuppoſed to have been written in 1525, ſeveral years

before the date of the "Privy Purſe Expenſes" publiſhed by Madden; in this document we get a glimpſe of unuſually ſplendid and coſtly preparations for the then approaching Chriſtmas holidays. The letter is dated Tewkſbury, November 27, without any note of the year. The following paſſage may be worth extracting: "We humbly beſeche the ſame (your grace) to let us knowe youre gracious pleaſure concernyng aſwell *a ſhip of ſilver for the almes diſshe* requyſite for her high eſtate, and *ſpice plats, as alſo for trumpetts and a rebek to be ſent*, and whither we ſhall appoynte any Lord of Myſrule for the ſaid honorable houſeholde, [or] provide for enterluds, diſgyſyngs, or pleyes in the ſaid feſt, or *for banket on twelf nyght.*"

In an amuſing news-letter from John Pory to a friend, dated Dec. 13, 1632, the writer ſays: "Sir W[illiam] C[urtis] writes from Bruſſells, that the French there with the Queen Mother and monſieur made account to have kept a brave Chriſtmas here in London, and for that purpoſe *had truſſed up their trinkets half-topmaſt high*; but it ſeemeth they reckoned before their hoſt."

The twelve days' rejoicing and merry-making at this ſeaſon of the year are mentioned in "The Praiſe of Chriſtmas," a ballad about 1630:

> "When Chriſtmas tide comes in like a bride,
> With holly and ivy clad,
> Twelve days in the year, much mirth and good cheer
> In every houſehold is had."]

I find the following curious paſſage in the "Scotch Preſbyterian Eloquence Diſplayed," p. 98: "One preaching againſt the obſervation of Chriſtmaſs, ſaid in a Scotch jingle, 'Ye will ſay, ſirs, good old Youl day; I tell you, good old Fool day. You will ſay it is a brave Holiday; I tell you it is a brave Belly-day.'" Swift, in his "Tale of a Tub," might have given this as an inſtance of Jack's tearing off the lace, and making a plain coat.

Julklaps, or Yule-gifts, were ſo called from thoſe who received them ſtriking againſt the doors of the donors.[1]

Wormius notices that even in his time the Icelanders dated the beginning of their year from *Yule*, in conſequence of an ancient cuſtom which the laws of their country obliged them to retain. They even reckoned a perſon's age by the Yules he had ſeen.[2]

Upon Wedneſday, Dec. 22, 1647, the cryer of Canterbury, by the appointment of maſter Mayor, openly proclaimed that Chriſtmas Day, and all other ſuperſtitious feſtivals, ſhould be put down, and that a market ſhould be kept upon Chriſtmas Day.[3]

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[1] Ihre, "Gloſſar. Suio-Goth." pp. 1002. 1010.

[2] "Faſt. Dan." lib. i. s. 12.

[3] See "Canterbury Chriſtmas; or, a true Relation of the Inſurrection in Canterbury on Chriſtmas Day laſt;" &c. 1648.

[An Order of Parliament, Dec. 24, 1652, directed "that no Obſervation ſhall be had of the five and twentieth day of December, commonly called CHRISTMAS DAY; nor any ſolemnity uſed or exerciſed in Churches upon that day in reſpect thereof."]

Barrington,[1] ſpeaking of the people, ſays, "They were alſo, by the cuſtoms prevailing in particular diſtricts, ſubject to ſervices not only of the moſt ſervile, but the moſt ludicrous nature: 'Utpote DIE NATIVITATIS DOMINI coram eo *ſaltare, buccas cum ſonitu inflare, et ventris crepitum edere*'." Sir Richard Cox, in his "Hiſtory of Ireland," likewiſe mentions ſome very ridiculous cuſtoms, which continued in the year 1565.

Haſted,[2] referring to *Folkſtone*, ſays, "there was a ſingular cuſtom uſed of long time by the fiſhermen of this place. They choſe eight of the largeſt and beſt whitings out of every boat, when they came home from that fiſhery, and ſold them apart from the reſt, and out of the money ariſing from them they made a feaſt every Chriſtmas Eve, which they called *a Rumbald.* The maſter of each boat provided this feaſt for his own company. Theſe whitings, which are of a very large ſize, and are ſold all round the country, as far as Canterbury, are called Rumbald whitings. This cuſtom (which is now left off, though many of the inhabitants ſtill meet ſocially on a Chriſtmas Eve, and call it *Rumbald Night*), might have been antiently inſtituted in honour of St. Rumbald, and at firſt deſigned as an offering to him for his protection during the fiſhery."

In the "Statiſtical Account of Scotland, pariſh of Kirkden, Angus," it is ſaid,[3] "Chriſtmas is held as a great feſtival in this neighbourhood." On that day, "the ſervant is free from his maſter, and goes about viſiting his friends and acquaintance. The pooreſt muſt have beef or mutton on the table, and what they call a dinner with their friends. Many amuſe themſelves with various diverſions, particularly with ſhooting for prizes, called here *Wad-ſhooting;* and many do but little buſineſs all the Chriſtmas week; the evening of almoſt every day being ſpent in amuſement."

In the ſame work,[4] the inhabitants are ſaid to "have no paſtimes or holidays, except dancing on Chriſtmas and New Year's Day."

[One of the moſt curious pictures *in little* of an old Chriſtmas is that given (glimpſe-like) in Laurence Price's unique Chriſtmas-book for 1657. He there deſcribes the ſea-faring man's Chriſtmas dinner and the tradeſman's, and admits us to the interior of an honeſt cobbler's houſe, where there was merry-making in an humble way, and muſic. One of the laſt pages is occupied with "The Cobbler's Song." Breton, alſo, in his "Fantaſticks," 1626, has much that is highly intereſting on this ſubject. Under November, he ſays: "The Cooke and the Comfitmaker make ready for Chriſtmas, and the Minſtrels in the Countrey beat their boyes for falſe fingring." Of Chriſtmas Day itſelf, he obſerves: "It is now Chriſtmas, and not a Cup of drinke muſt paſſe without a Caroll, the Beaſts, Fowle, and Fiſh, come to a

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[1] "Obſervations on the Statutes," p. 306. He quotes Struvius, "Juriſpr. Feud." p. 541.

[2] "Hiſtory of Kent," folio ed. vol. iii. p. 380.

[3] Vol. ii. p. 509.

[4] Vol. iv. p. 428, Account of Keith, in Banffſhire.

generall execution, and the Corne is ground to duſt for the Bakehouſe, and the Paſtry: Cards and Dice purge many a purſe, and the Youth ſhew their agility in ſhooing of the wild Mare."

Luther, in his "Colloquia," i. 233, tells us that "upon the eve of Chriſtmas Day the women run about and ſtrike *a ſwiniſh hour* (pulſant horam ſuillam): if a great hog grunts, it denotes the future huſband to be an old man, if a ſmall one, a young man." I am at a loſs to conceive the preciſe meaning of this hour.

Naogeorgus[1] deſcribes the midnight maſs on Chriſtmaſs Eve, the manner in which the prieſts uſed to pilfer the offerings laid on the altar, "leaſt other ſhould it have," and the wooden effigy of the Son of God, which uſed to be placed there likewiſe, that the children of both ſexes might dance round it, the parents looking on, and applauding.]

The Chriſtmas Carol.

"A Chriſtmas Song.

"Now thrice welcome, Chriſtmas,
Which brings us good cheer,
Minc'd-pies and plumb-porridge,
Good ale and ſtrong beer;
With pig, gooſe, and capon,
The beſt that may be,
So well doth the weather
And our ſtomachs agree.

Obſerve how the chimneys
Do ſmoak all about,
The cooks are providing
For dinner, no doubt;
But thoſe on whoſe tables
No victuals appear,
O may they keep Lent
All the reſt of the year!

With holly and ivy
So green and ſo gay;
We deck up our houſes
As freſh as the day,
With bays and roſemary,
And lawrel compleat
And every one now
Is a king in conceit.

* * * * *

But as for curmudgeons,
Who will not be free,
I wiſh they may die
On the three-legged tree."

Poor Robin for 1695.

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[1] "Popiſh Kingdome," tranſl. by Googe, 1570, 44 *verſo*.

BISHOP TAYLOR obſerves that the "Gloria in Excelſis," the well-known hymn ſung by the angels to the ſhepherds at our Lord's Nativity, was the earlieſt Chriſtmas Carol. Bourne cites Durandus, to prove that in the earlier ages of the churches, the biſhops were accuſtomed on Chriſtmas Day to ſing carols among their clergy. He ſeems perfectly right in deriving the word carol from *cantare*, to ſing, and *rola*, an interjection of joy.[1] This ſpecies of pious ſong is undoubtedly of moſt ancient date. We have before conſidered that of which the burden is Hagmena.

[Several Collections of old Chriſtmas Carols have been made ſince Mr. Brand's time. Among them may be mentioned the volume edited by Mr. Wright for the Percy Society, Mr. Sandys's book, and a little quarto volume edited by Dr. Rimbault, in which the carols are accompanied by the tunes.[2]

William Corniſh received at Chriſtmas, 1502, the ſum of 13*s.* 4*d.* "for ſetting of a carralle upon Criſtmas day, in reward."

In the "Paradyce of Daynty Deviſes," 1578, are hymns by Jaſper Heywood and Francis Kinwelmerſh for Chriſtmas Day, Whitſunday, and Eaſter Day.[3]

In "Doctour Doubble Ale," a ſatire on the irregularities of the clergy in the time of Henry VIII., there is an anecdote of a parſon who had a Chriſtmas Carol ſung at a funeral.

In a ſatirical tract, which was printed in 1642,[4] the author, among other propoſals made for the conſideration of the Parliament, ſuggeſted that, "inſtead of Carols, which Farmers ſonnes, and ſervants ſing on Chriſt's Birth-day before they may eate or drinke, you take order, that by ſome of your beſt City-Poets (who will write certainly to their capacity) there be ſome ſongs made of the great deeds that his Excellencie did at Worceſter, and Edge-hill."]

Dugdale,[5] ſpeaking of the Chriſtmas Day Ceremonies in the Inner Temple, ſays: "Service in the church ended, the gentlemen preſently repair into the hall to breakfaſt, with brawn, muſtard, and malmſey." At dinner, "at the firſt courſe, is ſerved in *a fair and large* BORES HEAD, upon a ſilver platter, with minſtralſye."

In 1521 was printed a ſet of Chriſtmas Carols.[6] Theſe [remarks Warton] were feſtal chanſons for enlivening the merriments of the Chriſtmas celebrity; and not ſuch religious ſongs as are current at this day with the common people, under the ſame title, and which were

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[1] "Antiq. Vulg." ch. xxv.

[2] For a notice of all the early printed collections known to exiſt ſee my "Handbook of E. E. Lit." Art. CHRISTMAS.]

[3] There are carols in many other books of uſual occurrence, ſuch as Tuſſer's "Points of Huſbandry," Aylet's "Wife not Ready Made but Beſpoken," 1653, Herrick's "Heſperides," 1648, &c.]

[4] "Certaine Propoſitions offered to the Conſideration of the Honourable Houſes of Parliament," 1642 (Reprinted in "Antiq. Repert." vol. iii. p. 32, ed. 1807).]

[5] "Origines Juridiciales," p. 155.

[6] "Handb. of E. E. Lit." Art. CHRISTMAS.

ſubſtituted by thoſe enemies of innocent and uſeful mirth, the Puritans. The Boar's Head ſouſed was anciently the firſt diſh on Chriſtmas Day, and was carried up to the principal table in the hall with great ſtate and ſolemnity. For this indiſpenſable ceremony there was a Carol.

"This Carol," Warton adds, "yet with many innovations, is retained at Queen's College in Oxford" [nor has it been diſcontinued ſince Warton's day.[1]

At preſent, it is uſual for two attendants to bear aloft into the hall on Chriſtmas Day the boar's head, on a large platter, preceded by a Fellow of the College in ſurplice, but the head is fictitious, being merely a painted counterfeit, with a brawn encloſed.

In the Churchwardens' Accounts of St. Mary-at-Hill, London, 1537, is the following entry:—"To S^r^ Mark for Carolls for Chriſtmas and for 5 ſquare Books. iij*s.* iiij*d.*"]

Holinſhed ſays that, in the year 1170, upon the day of the young Prince's coronation, King Henry the Second "ſerved his ſon at the table as ſewer, bringing up the BORE'S HEAD, with trumpets before it, according to the manner."[2]

In Dekker's "Wonderful Yeare, 1603," ſignat. D 2, our author, ſpeaking of perſons apprehenſive of catching the plague, ſays, "they, went (moſt bitterly) miching and muffled up and downe, with rue and wormewood ſtuft into their eares and noſthrils, looking like ſo many BORES HEADS *ſtuck with branches of roſemary, to be ſerved in for brawne at Chriſtmas.*"

[Part of the pageant known as the *Chriſtmas Prince*, celebrated at St. John's College, Oxford, with unexampled ſplendour and merriment in 1607, was a grand feaſt, of which there is the following contemporary deſcription:[3]—"On Chriſtmas day in y^e^ morninge he (the Chriſtmas Lord or prince) was attended vnto prayers by y^e^ whole company of the Bacchelours, and ſome others of his Gentlemen Vſhers, bare before him. At dīner beinge ſett downe in y^e^ Hall at y^e^ high table in y^e^ Vice Præſidents place (for y^e^ Præſident himſelf was then allſo pſent) hee was ſerued w^th^ 20 diſhes to a meſſe, all w^ch^ were brought in by Gentlemen of y^e^ Howſe attired in his Guards coats, vſhered in by y^e^ L^rd^ Comptroller, and other Officers of y^e^ Hall. *The firſt meſſe was a Boars Head*, w^ch^ was carried by y^e^ talleſt and luſtieſt of all y^e^ Guard,

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[1] It is probable that Chaucer alluded to the above cuſtom in the following paſſage, in his Franklein's Tale:

> "Janus ſitteth by the fire with double berd,
> And he drinketh of his bugle-horne the wine,
> Before him ſtandeth the *brawne of the tuſked ſwine.*"

[See Rimbault's "Little Book of Old Chriſtmas Carols, with the Tunes," p. 20. Other copies of this relic, and other pieces connected with the ſubject are noticed in the "Babees Book," 1863.]

[2] "Chron." vol. iii. p. 76. See alſo Polyd. Virg. "Hiſt.," edit. 1534, p. 212, 10.

[3] ["Miſcellanea Antiqua Anglicana," 1816.]

before whom (as attendants) wente firſt, one attired in a horſemans coate, w^th^ a Boars-ſpeare in his hande, next to him an other Huntſman in greene, w^th^ a bloody falſcion drawne; next to him 2 Pages in tafatye ſarcenet, each of y^em^ w^th^ a meſſe of muſtard; next to whome came hee y^t^ carried y^e^ Boares-head, croſt w^th^ a greene ſilke ſcarfe, by w^ch^ hunge y^e^ empty ſcabbard of y^e^ faulchion, w^ch^ was carried before him." As the boar's head entered the hall, they ſang a carol, and during the dinner the prince's muſicians played. They had been ſent for from Reading, becauſe the town-muſic, it appears, had given His Highneſs "the ſlip," "as they always did when any one wanted them particularly." After ſupper there was an interlude, "contaynynge the order of y^e^ Saturnalls, and ſhewinge the firſt cauſe of Chriſtmas-candles, and in the ende there was an application made to the Day and Natiuitie of Chriſt."

On the 26th, it had been intended to perform the tragical ſhow of *Philomela*, but the carpenters were behindhand, and the ſhow had to be poſtponed till the 29th. It ſeems that the perſon who repreſented Philomela on this occaſion had ſo ſweet a voice that the audience only regretted that it ſhould be loſt, and the coeval narrator quaintly ſays that they "could have found in their hartes that the ſtory ſhould have rather beene falſified then ſo good a voyce loſt."

On New Year's Day the Prince ſent to the Preſident of St. John's, by the hands of Mr. Richard Swinneſton, one of the ſquires of his body, a pair of gloves, with theſe two verſes:

> "The prince and his councell, in ſigne of their loves,
> Preſent you, their Præſident with theſe paire of gloves."[1]

Aubrey tells us (1678) that before the Civil Wars, it was cuſtomary in gentlemen's houſes to bring in at the firſt diſh at Chriſtmas a Boar's head, with a lemon in its mouth.[2] Morant[3] ſays that the inhabitants of Horn Church, in the Liberty of Havering, when they paid the great "tithes on Chriſtmas Day, were treated with a bull and brawn, and the boar's head was wreſtled for."]

In "Batt upon Batt," a poem, 1694, p. 4, ſpeaking of Batt's carving knives, &c., the author tells us:

> "Without their help, who can good Chriſtmaſs keep?
> Our teeth would chatter, and our eyes would weep.
> [Batt] is the cunning engineer, whoſe ſkill
> Makes fools to carve the gooſe, and ſhape the quill:
> Fancy and wit unto our meals ſupplies:
> *Carols*, and not minc'd-meat, make Chriſtmaſs pies.
> 'Tis mirth, not diſhes, ſets a table off;
> Brutes and Phanaticks eat, and never laugh."

The ſubſequent ſpecimen of a Carol in the Scotiſh language [is taken from the "Gude and Godly Ballates" or "Dundee Pſalms," 1578]:—

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[1] [For further particulars of the quaſi-dramatic exhibitions, and other merry-makings during the twelve days of Chriſtmas, ſee the tract itſelf, *loco citato*.]

[2] "Antiquarian Repertory," No. 31. [3] "Hiſt. of Eſſex," i. 74.

" ANE SANG OF THE BIRTH OF CHRIST.

[*To be ſung with the tune of Balulalow.*][1]

(*Angelus, ut opinor, loquitur.*)

" I come from heuin to tell
The beſt nowellis that euer befell;
To ȝow thir tythingis trew I bring,
And I will of them ſay and ſing.

This day to ȝow is borne ane Chylde
Of Mary meik and Virgin mylde;
That blyſſit bairne, bening and kynde,
Sall ȝow reioyce baith hart and mynde.

[It is the Lord Chriſt, God and man,
He will do for ȝow quhat he can;
Himſelf ȝour Sauiour will be,
Fra ſin and hell to mak ȝow fre.

He is ȝour richt ſaluatioun,
From euerlaſting dampnatioun,
That ȝe may ring in gloir and blis,
For euer mair in heuin with his.

Ȝe ſall him find but mark or wying,
Full ſempill in ane cribe lying;
Sa lyis he quhilk ȝow hes wrocht,
And all this warld maid of nocht.

Let us reioyce and be blyith,
And with the Hyrdis go full ſwyith,
And ſe quhat God of his grace hes done,
Throw Chriſt to bring vs to his throne.]

My ſaull and lyfe, ſtand vp and ſe
Quha lys in ane cribe of tre,
Quhat Babe is that, ſo gude and fair?
It is Chriſt, Goddis Sone and air.

[. . . . . .]

O God that maid all creature,
How art thow now becummin ſa pure,
That on the hay and ſtray will ly
Amang the aſſis, oxin and ky?

[. . . . . .]

O my deir hart, ȝoung Jeſus ſweit,
Prepair thy creddill in my ſpreit,
And I ſall rocke the in my hart,
And neuer mair fra the depart.

But I ſall praiſe the euer moir,
With ſangis ſweit vnto thy gloir,
The kneis of my hart ſall bow
And ſing that richt Balulalow."

[. . . . . .]

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[1] Lamb, in his Notes on the Poem on the " Battle of Flodden Field," [1774] tells us that the Nurſe's Lullaby Song, Balow (or " He balelow "), is literally French, " He bas! la le loup." " Huſh! there's the wolf." [Collated with ed. 1868, repr. of ed. 1578, by D. Laing, Eſq., LL.D., p. 43.]

At the end of Wither's ["Fair Virtue," 1622] is a "Chriſtmas Carroll," in which the cuſtoms of that ſeaſon are not overlooked. [Mr. Brand printed it very incorrectly, but it is included in ſome of the modern collections.]

A credible perſon born and brought up in a village not far from Bury St. Edmunds, informed me that, when he was a boy, there was a rural cuſtom there among the youths, of *hunting Owls and ſquirrels* on Chriſtmas Day.

Among Herrick's "Noble Numbers," is "A Chriſtmas Caroll ſung to the King in the preſence at White Hall." The Muſical part compoſed by Mr. Henry Lawes.

Strype, in his "Annals," under 1582, mentions a riot in Finſbury, about Chriſtmas holidays, "by ſome looſe young men of the Inns of Chancery, one of whom, named Light, was eſpecially indicted for ſinging in the church, upon *Childermas Day*, Fallantida dilli, &c. an idle looſe ſong then uſed."

"In the Scilly Iſlands they have a cuſtom of ſinging Carols on a Chriſtmas Day at church, to which the congregation make contribution by dropping money into a hat carried about the church when the performance is over."[1]

[In Goldſmith's time, as he tells us in his "Vicar of Wakefield," the ruſtics held the Chriſtmas Carol in careful obſervance."

A writer in the "Gentleman's Magazine" for May 1811, ſays: "About ſix o'clock on Chriſtmas day, I was awakened by a ſweet ſinging under my window; ſurprized at a viſit ſo early and unexpected, I aroſe, and looking out of the window I beheld ſix young women, and four men, welcoming with ſweet muſic the bleſſed morn."[2]

Johnſon, in a note on Hamlet, tells us, that the pious Chanſons, a kind of Chriſtmas Carol containing ſome Scripture Hiſtory thrown

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[1] Heath's "Account of the Scilly Iſlands," p. 125.

[2] [Mr. Brand once ſaw in a printing-office at Newcaſtle-upon-Tyne] ſeveral Carols for this Seaſon; for the Nativity, St. Stephen's Day, Childermas Day, &c. with Alexander and the King of Egypt, a mock play, uſually acted about this time, by Mummers. The concluſion of this bombaſtic play I find in Ray's Collection of Proverbs:

"Bounce Buckram, velvets dear,
Chriſtmas comes but once a year:
And, when it comes, it brings good cheer;
But, when it's gone, it's never the near."

"Bounce Buckram, &c." ſeems, if it has any meaning at all, to be an apology offered for the badneſs or coarſeneſs of the mummers' cloaths: the moral reflections that follow are equally new and excellent: the "carpe diem" of Horace is included in them, and, if I miſtake not, the good advice is ſeldom thrown away.

[Mr. Halliwell, "Illuſtrations of Early Engliſh Literature," 1849, has printed "A Chriſtmas Play, Performed by the Derbyſhire Mummers," which does not appear to contain anything worth extracting. A verſion of this, ſaid to be current in Worceſterſhire, may be found in "Notes and Queries," 2nd S. xi. 271. It is to be apprehended, however, that the old rural practice is degenerating into a piece of doggerel recitative ſupplied by metropolitan caterers.]

into looſe rhymes, were ſung about the ſtreets by the common people, when they went at that ſeaſon to beg alms.[1]

Stevenſon[2], ſpeaking of January, ſays, "For the recreations of this month, they are within doors, as it relates to Chriſtmaſſe; it ſhares the chearfull *Carrols of the Waſſell Cup*. The *Lord of Miſrule* is no meane man for his time; maſking and mumming, and chooſſing king and queen." Under December are the following notices: "Now capons and hens, beſides turkeys, geeſe, and ducks, with beef and mutton—muſt all die—for in twelve days a multitude of people will not be fed with a little. Now plumbes and ſpice, ſugar and honey, ſquare it among pies and broath. Now a journeyman cares not a ruſh for his maſter though he begs his plum-porridge all the twelve dayes. Now or never muſt the muſic be in tune, for the youth muſt dance and ſing to get them a heat, while the aged ſet by the fire. The country maid leaves half her market, and muſt be ſent againe if ſhe forgets a pair of cards on Chriſtmaſſe Even. Great is the contention of holly and ivy, whether maſter or dame weares the breeches. Dice and the cards benefit the butler: and, if the cook do not lack wit, he will ſweetly lick his fingers."

> "Chriſtmaſe is come, make ready the good cheare:
> Apollo will be frollick once a yeare:
> I ſpeake not here of Englands twelve dayes madneſs,
> But humble gratitude and hearty gladneſſe.
> Theſe but obſerv'd let inſtruments ſpeak out,
> We may be merry, and we ought, no doubt;
> Chriſtians 'tis the birth-day of Chriſt our King,
> Are WE diſputing when the angels ſing."

In the "World," No. 104, the following occurs: "Our anceſtors conſidered Chriſtmas in the double light of a holy commemoration and a chearful feſtival: and accordingly diſtinguiſhed it by devotion, by vacation from buſineſs, by merriment and hoſpitality. They ſeemed eagerly bent to make themſelves and every body about them happy. With what punctual zeal did they wiſh one another *a merry Chriſtmas?* and what an omiſſion would it have been thought, to have concluded a letter without *the compliments of the ſeaſon?* The great hall reſounded with the tumultuous joys of ſervants and tenants, and the gambols they played ſerved as amuſement to the lord of the manſion and his family, who, by encouraging every art conducive to mirth and entertainment, endeavoured to ſoften the rigour of the ſeaſon, and mitigate the influence of winter. What a fund of delight was the chuſing King and Queen upon Twelfth Night! and how greatly ought we to regret the neglect of Minced Pyes, which, beſides the ideas of merry-making inſeparable from them, were always conſidered as the teſt of ſchiſmatics! How zealouſly were they ſwallowed by

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[1] There is a proverb, which I think is happily expreſſive of the great doings, as we say, or good eating at this feſtive time:

> "Bleſſed be St. Stephen
> There's no Faſt upon his Even."

[2] "Twelve Moneths," 1661, p. 4.

the orthodox, to the utter confuſion of all fanatical recuſants! If any country gentleman ſhould be ſo unfortunate in this age as to lie under a ſuſpicion of hereſy, where will he find ſo eaſy a method of acquitting himſelf as by the ordeal of *Plumb-Porridge?*"

The Chriſtmas Box.

["One aſked a fellow, what Weſtminſter Hall was like. Marry, quoth the other, it is like a Butler's Box at Chriſtmas amongſt gameſters: for whoſoeuer loſeth, the Box will bee ſure to bee a winner."—Taylor's *Wit and Mirth*, 1629.]

"—— th'are ſome fair gameſters uſe
To pay the Box well, eſpecially at *In* and *In*,
Innes of Court Butlers would have but a
Bad Chriſtmas of it elſe."
Cotgrave's *Treaſury of Wit and Language*, 1655.

HUTCHINSON[1] obſerves on theſe *Gifts to Servants and Mechanics*, for their good ſervices in the labouring part of the year, "The Paganalia of the Romans, inſtituted by Servius Tullius, were celebrated in the beginning of the year: an altar was erected in each village, where all perſons gave money. This was a mode originally deviſed for gaining the number of inhabitants."

In a Catalogue of Preſbyterian Books, I find one, with the following title, "Chriſtmaſs Cordials fit for refreſhing the Souls and cheering the Hearts; and more fit for *Chriſtmaſs Boxes* than Gold or Silver."[2]

"The Chriſtmas Box" (ſays the "Connoiſſeur") "was formerly the bounty of well-diſpoſed people, who were willing to contribute ſomething towards rewarding the induſtrious, and ſupplying them with neceſſaries. But the gift is now almoſt demanded as a right, and our journeymen, apprentices, &c. are grown ſo polite, that inſtead of reſerving their Chriſtmas Box for its original uſe, their ready caſh ſerves them only for pocket-money; and inſtead of viſiting their friends and relations, they commence the fine gentlemen of the week."

The beſtowing of Chriſtmas Boxes, indeed, is one of thoſe abſurd cuſtoms of antiquity which, till within theſe few years, had ſpread itſelf almoſt into a national grievance.

The butcher and the baker ſent their journeymen and apprentices to levy contributions on their cuſtomers, who were paid back again in fees to the ſervants of the different families. The tradeſman had, in conſequence, a pretence to lengthen out his bill, and the maſter and miſtreſs to lower the wages on account of the vails.

[Preſents were made by bakers to their cuſtomers at this time in old days: a baby of paſte, or a cake with the figure of a lamb on it; but, although in the formation of cakes all ſorts of fantaſtic ſhapes are ſtill reſorted to, and lambs in ſugar and flour are ſtill occaſionally

[1] "Hiſt. of Northumberland," vol. ii. p. 20. [2] Lewis's "Preſbyt. Eloq." p. 142.

to be ſeen, the good ancient cuſtom of giving ſuch things away has died out.]

We are told[1] that the Chriſtmas Box money is derived hence. The Romiſh Prieſts had Maſſes ſaid for almoſt every thing: if a ſhip went out to the Indies, the Prieſts had a box in her, under the protection of ſome Saint: and for Maſſes, as their cant was, to be ſaid for them to that ſaint, &c. the poor people muſt put ſomething into the Prieſt's Box, which was not opened till the ſhip's return. The Maſs at that time was called Chriſtmaſs: the Box called Chriſtmaſs Box, or money gathered againſt that time, that Maſſes might be made by the Prieſts to the Saints to forgive the people the debaucheries of that time: and from this, ſervants had the liberty to get box money, that they too might be enabled to pay the Prieſt for his Maſſes, knowing well the truth of the proverb; "No Penny, no Pater Noſter."

In the illuſtration of the cut to Blaxton's "Engliſh Uſurer," 1634, the author, ſpeaking of the uſurer and ſwine, ſays:

> "Both with the *Chriſtmas Boxe* may well comply,
> *It nothing yields till broke*; they till they dye."

In Browne's "Map of the Microcoſme," 1642, ſignat. c 6 *verſo*, ſpeaking of "a covetous wretch," the author ſays, he "doth exceed in receiving, but is very deficient in giving; like the *Chriſtmas earthen Boxes* of apprentices, apt to take in money, but he reſtores none till hee be broken like a potters veſſell into many ſhares." And in Maſon's "Handful of Eſſaies," 12mo. Lond. 1621, ſignat. c 2, we find a ſimilar thought—"like a ſwine he never doth good till his death: as *an apprentices box of earth*, apt he is to take all, but to reſtore none till hee be broken."

Aubrey, in his "Natural Hiſtory of Wiltſhire," *circa* 1670, ſpeaking of a Pot in which ſome Roman Denarii were found, ſays; "it reſembles in appearance *an apprentices earthen Chriſtmaſs Box*."

This is ſtill retained in Barbers' ſhops. A *Thrift Box*, as it is vulgarly called, is put up againſt the wall, and every cuſtomer puts in ſomething. Gay, in his "Trivia," mentions the *Chriſtmas Box*:

> "Some boys are rich by birth beyond all wants,
> Belov'd by uncles, and kind, good, old aunts;
> When Time comes round a *Chriſtmas Box* they bear,
> And one day makes them rich for all the year."

Miſſon[2] ſays: "From Chriſtmas Day till after Twelfth Day is a time of Chriſtian rejoicing; a mixture of devotion and pleaſure.—They give treats, and make it their whole buſineſs to drive away melancholy. Whereas little preſents from one another are made only on the firſt day of the year in France, they begin here at Chriſtmas; and they are not ſo much preſents from friend to friend, or from equal to equal (which is leſs practiſ'd in England now than formerly) as from ſuperior to inferior. In the taverns the landlord gives part of what is eaten and drank in his houſe, that and the two next days; for

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[1] "Athenian Oracle," Vol. i. p. 360.
[2] "Travels in England," tranſlated by Ozell, p. 34.

inſtance, they reckon you for the wine, and tell you there is nothing to pay for bread, nor for your ſlice of Weſtphalia," *i. e.* ham. He had obſerved, p. 29, "The Engliſh and moſt other Proteſtant nations are utterly unacquainted with thoſe diverſions of the Carnival which are ſo famous at Venice, and known more or leſs in all other Roman Catholic countries. The great feſtival times here are from Chriſtmas to Twelfth Day incluſive, at Eaſter, and at Whitſuntide."

The practice, however, of giving preſents at Chriſtmas, was undoubtedly founded on the Pagan cuſtom of New Year's Gifts, with which in theſe times it is blended. Monſieur de Valois ſays, that the Kings of France gave preſents to their ſoldiers at this ſeaſon.[1] [At Wrexham, in Denbighſhire, the tradeſpeople unanimouſly reſolved, in 1867, to give no Chriſtmas boxes, and to preſent, inſtead, £35 to the local charities.]

Chriſtmas Sports.

I. The Lord of Misrule.

WARTON tells us, that in an original Draught of the Statutes of Trinity College, Cambridge, founded in 1546, one of the Chapters is entitled, "De Præfecto Ludorum qui Imperator dicitur," under whoſe direction and authority Latin Comedies and Tragedies are to be exhibited in the Hall at Chriſtmas; as alſo ſix Spectacula, or as many Dialogues.[2]

With regard to the peculiar buſineſs and office of Imperator, it is ordered, that one of the Maſters of Arts ſhall be placed over the juniors every Chriſtmas, for the regulation of their Games and Diverſions at that ſeaſon of feſtivity. His ſovereignty is to laſt during the twelve days of Chriſtmas: and he is to exerciſe the ſame power on Candlemas Day. His fee is forty ſhillings. It appears from the "Status Scholæ Etonenſis," 1560, that the Eton Scholars uſed to act Plays in the Chriſtmas Holidays.

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[1] "Denique in noſtris Eccleſiis nocte natali Parentes varia munuſcula, Crepundia, Ciſtellas, Veſtes, Vehicula, Poma, Nuces, &c. liberis ſuis donant, quibus plerumque *Virga* additur, ut metu caſtigationis eo facilius regantur. Dantur hæc munuſcula nomine S. Chriſti, quem per tegulas vel feneſtras illabi, vel cum Angelis domos obire fingunt. Mos iſte ſimiliter a Saturnalibus Gentilium deſcendere videtur, in quibus Ethnicos ſportulas ſive varia Munera ultro citroque miſiſſe, antiquiſſimus patrum Tertullianus meminit in lib. de Perſecut."—*Hildebrandus De Diebus Feſtis*, 1735.

See Du Cange's "Gloſſary," v. Natali. Drechler, in his Treatiſe "De Larvis," p. 30, quotes the 79th Canon of the General Council held at Conſtantinople in 690-1, for the apparent origin of this cuſtom: "Quando aliqui poſt Diem Natalem Chriſti Dei noſtri reperiuntur coquentes ſimilam et ſe hanc mutuó donantes, prætextu ſcil. honoris ſecundinarum impollutæ Virginis Matris, ſtatuimus ut deinceps nihil tale fiat a fidelibus" [Theſe cakes, Drechler imagines, were originally given as preſents in remembrance of the Virgin, and other articles were, in courſe of time, added or ſubſtituted, the original object being kept in view.]

[2] "Hiſt. Eng. Poet." vol. ii. p. 378.

In an audit-book of Trinity College, Oxford, for 1559, Warton found a diſburſement "*Pro prandio Principis* NATALICII." A Chriſtmas Prince, or *Lord of Miſrule*, he adds, correſponding to the Imperator at Cambridge, was a common temporary Magiſtrate in the Colleges at Oxford.[1]

When the ſocieties of the law performed theſe ſhews within their own reſpective refectories, at Chriſtmas, or any other feſtival, a Chriſtmas prince or revel-maſter was conſtantly appointed. At a Chriſtmas celebrated in the Hall of the Middle-temple in the year 1635, the juriſdiction, privileges, and parade of this mock-monarch are thus circumſtantially deſcribed. He was attended by his lord keeper, lord treaſurer, with eight white ſtaves, a captain of his band of penſioners, and of his guard; and with two chaplains, who were ſo ſeriouſly impreſſed with an idea of his regal dignity, that when they preached before him on the preceding Sunday in the Temple church, on aſcending the pulpit they ſaluted him with three low bows. He dined both in the hall and in his privy chamber, under a cloth of eſtate. The pole-axes for his gentlemen penſioners were borrowed of lord Saliſbury. Lord Holland, his temporary Juſtice in Eyre, ſupplied him with veniſon, on demand; and the lord mayor and ſheriffs of London, with wine. On twelfth-day, at going to church, he received many petitions, which he gave to his maſter of requeſts; and, like other kings, he had a favorite, whom with others, gentlemen of high quality, he knighted at returning from church. His expences, all from his own purſe, amounted to two thouſand pounds. After he was depoſed, the King knighted him at Whitehall.[2]

Wood, in his Athenæ, ſpeaking of the "Chriſtmas Prince of St. John's College, whom the Juniors have annually for the moſt part elected from the firſt foundation of the College," ſays: "The cuſtom was not only obſerved in that College, but in ſeveral other Houſes, particularly in Merton College, where, from the firſt foundation, the Fellows annually elected, about St. Edmund's Day, in November, a Chriſtmas Lord, or Lord of Miſrule, ſtyled in the Regiſters *Rex Fabarum* and *Rex Regni Fabarum*; which cuſtom continued till the Reformation of Religion, and then, that producing Puritaniſm, and Puritaniſm Preſbytery, the profeſſion of it looked upon ſuch laudable and ingenious cuſtoms as popiſh, diabolical and antichriſtian." [This pageant is printed entire in *Miſcellanea Antiqua Anglicana*, 1816, where the pompous and burleſque titles conferred on the Lord elected in 1607 will be found. They bear a cloſe ſimilarity, as will be obſerved, to thoſe aſſumed by the *Prince d'Amour* at the Inns of Court, and His Grace William, Duke of Shoreditch.][3]

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[1] "Hiſt. Eng. Poet." vol. ii. p. 380. [2] Ibid. p. 405.

[3] See the "Geſta Grayorum" [inſerted in "Nichols' Progreſſes," the "Prince d'Amour," 1660, and the "Hiſtorie of the high and mightie William Duke of Shoreditch," licenſed as early as 1577, but now only known from a reprint in the "Bowman's Glory," 1682. This Duke of Shoreditch was a William Barlow, who obtained the good will of Henry VIII. by his ſkill as a bowman, and the King conferred on him a ſeries of fantaſtic and jocular titles.]

Dugdale,[1] ſpeaking of the Fooleries of the Lord of Miſrule in the Inner Temple on St. Stephen's Day, ſays: "Supper ended, the Conſtable-Marſhall preſented himſelf with Drums afore him, mounted upon a ſcaffold born by four men, and goeth three times round about the harthe, crying out aloud, '*A Lord, a Lord,*' &c. Then he deſcendeth, and goeth to dance, &c., and after he calleth his Court, every one by name, e. g. *Sir Randle Rackabite*, of Raſkall-Hall, in the County of Rake-hell, &c. &c. This done, the Lord of Miſrule addreſſeth himſelf to the Banquet: which ended with ſome Minſtralſye Mirth, and Dancing, every man departeth to reſt."

[In the Privy Purſe expenſes of Henry VII. Mr. Brand found the following article: "From 16 to 18 Nov. 9 Hen. VII. Item, to Walter Alwyn for *the revells at Eſtermeſs* xiij^{li}. vj^{s}. viij^{d}."

Henry Percy, fifth Earl of Northumberland, it ſeems from his Houſehold-book for 1512, was accuſtomed, when he was at home at Chriſtmas, to engage a Lord of Miſrule, who had 30*s.* in reward.

According to his biographer,] Sir Thomas More[2] "was, by his Father's procurement, received into the Houſe of the right reverend, wiſe, and learned prelate Cardinall Mourton, where (thoughe hee was yonge of yeares, yet) would he at *Chriſtmas tyd* ſodenly ſometymes *ſtepp in among the Players*, and never ſtudinge for the matter, *make a parte of his owne* there preſently amonge them, which made the lookers-on more ſport than all the players beſid. In whoſe witt and towardneſſe the Cardinall much delightinge, would often ſay of him unto the Nobles that divers tymes dyned with him: 'This child here wayting at the Table, who ſoever ſhall live to ſee it, will prove a marveilous man.'"[3]

"In the feaſt of Chriſtmas," ſays Stow in his "Survey," "there was in the King's Houſe, whereſoever he lodged, a *Lord of Miſrule*, or Maſter of merry Diſports, and the like had ye in the Houſe of every Nobleman of honour or good worſhip, were he ſpiritual or temporal. The Mayor of London and either of the Sheriffs had their ſeveral *Lords of Miſrule*, ever contending, without quarrel or offence, who ſhould make the rareſt paſtime to delight the beholders. Theſe Lords, beginning their rule at Allhallond Eve, continued the ſame till the morrow after the feaſt of the Purification, commonly called Candlemas Day: in which ſpace there were fine and ſubtle diſguiſings, maſks, and mummeries, with playing at Cards for Counters, Nayles, and Points in every Houſe, more for paſtimes than for gaine."[4]

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[1] "Orig. Jurid.," p. 156.

[2] Roper's "Life of More," p. 3.

[3] Langley's Tranſlation of "Polydore Vergil," fol. 102 *verſo*, mentions "*The Chriſtemaſs Lordes*, that be commonly made at the nativitee of our Lorde, to whom all the houſeholde and familie, with the Maſter himſelf, muſt be obedient, began of the equabilitie that the Servauntes had with their Maſters in Saturnus Feaſtes that were called Saturnalia: wherein the Servauntes have like autorite with their Maſters duryng the tyme of the ſayd Feaſtes."

[4] Hinde, in his "Life of Bruen," p. 86, cenſures thoſe Gentlemen "who had much rather ſpend much of their eſtate in maintaining idle and baſe perſons to ſerve

In Stow's "Chronicle," by Howes, 1631, p. 608, we read that Serjeant Vawce was Lord of Miſrule to John Mainard, one of the Sheriffs of London in 1553.

The keeping *a fool* in a family to entertain them with his ſeveral pleaſantries was anciently very common. It is ſtated in Brand's "Hiſtory of Newcaſtle," that *the Mayor* of that town uſed to keep his fool.

[In the "Privy Purſe Expenſes of Henry VII." numerous entries occur of money given to fools "in reward." Under date of Jan. 12, 1492-3, there is, "To Peche the fole in reward, 6*s*. 8*d*."[1]]

The following paſſage occurs in Lodge's "Wit's Miſerie," 1596, p. 73: "He is like Captain Cloux, Foole of Lyons, that would needs die of the ſullens, becauſe his maſter would entertaine a new foole beſides himſelf."[2]

I find the following, in the York Articles (any year till 1640):—"Whether hath your church or church-yard beene abuſed and prophaned by any fighting, chiding, brawling, or quarrelling, and playes, *Lords of Miſrule*, ſummer lords, morris-dancers, pedlers, bowlers, bearewards, butchers feaſtes, ſchooles, temporal courts, or leets, layjuries, muſters, or other prophane uſage in your church or churchyard." Lodge, in his "Wits Miſerie," 1596, p. 84, ſpeaking of *a jeaſter*, ſays: "This fellow in perſon is comely, in apparel courtly, but in behaviour a very ape, and no man; his ſtudye is to coine bitter jeaſtes, or to ſhow antique motions, or to ſing baudie ſonnets and ballads: give him a little wine in his head, he is continually flearing and making of mouths; he laughs intemperately at every little occaſion, and dances about the houſe, leaps over tables, outſkips men's heads, trips up his companions' heeles, burns ſacke with a candle, and hath *all the feates of a Lord of Miſſrule in the countrie*. It is a ſpecial marke of him at table, he ſits and makes faces."

Chriſtmas, ſays Selden, in his "Table Talk," ſucceeds the Saturnalia, the ſame time, the ſame number of Holy days: then the Maſter waited upon the Servant like the Lord of Miſrule.

Dugdale, in the Account of the grand Chriſtmaſſes held in Lincoln's Inn,[3] mentions the chooſing "*a king on Chriſtmas Day*." [What Dugdale refers to here was the *Prince d'Amour*, or the

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their owne luſtes and ſatisfie the humour of a rude and profane people as many do their Hors-riders, Faulkeners, Huntſmen, *Lords of Miſrule*, Pipers, and Minſtrels, rather to lead them and their followers (both in their publike Aſſemblies and private Families) a Dance about the Calfe, than ſuch a Dance as David danced before the Arke, with ſpiritual rejoicing in God's mercies, &c."

Urquhart, in "The Diſcovery of a moſt exquiſite Jewel, &c.," 1651, p. 238, ſays, "They may be ſaid to uſe their King as about Chriſtmas we uſe to do the *King of Miſrule*, whom we inveſt with that title to no other end, but to countenance the Bacchanalian riots and prepoſterous diſorders of the Family where he is inſtalled."

[1] In Dr. Doran's "Hiſtory of Court Fools," 1858, are collected a great number of intereſting notices under this head.]

[2] See Taylor's "Wit and Mirth," 1629, (old Engliſh Jeſt Books, vol. iii. No. 69, and note.) Alſo additional notes.]

[3] "Orig. Juridic." p. 347.

Prince of Love, as he was called. It was an annual practice at the Temple to elect this holiday perſonage, who had his court and ſurroundings in burleſque of the reality. A very magnificent pageant was exhibited at the Inner Temple in the Chriſtmas which immediately ſucceeded the Reſtoration; Charles II. and many of the nobility were preſent in perſon. This *Prince of Love* was, in fact, a parallel and analogous inſtitution to the Chriſtmas Prince in vogue among the Oxonians.]

Stubbes affords the following account of the Lord of Miſrule:—

"Firſte, all the wilde heades of the Pariſhe, conuentyng together, chuſe them a graund Capitaine (of miſcheef) whom they innoble with the title of my *Lorde of Miſſerule*, and hym they crown with great ſolemnitie, and adopt for their kyng. This kyng anoynted, chuſeth for the twentie, fourtie, three ſcore, or a hundred luſtie guttes like to hymſelf, to waite vppon his Lordely maieſtie, and to guarde his noble perſone. Then euery one of theſe his menne he inueſteth with his Liueries, of Greene, Yellowe, or ſome other light wanton colour. And as though that were not (baudie) gaudy enough I ſhould ſaie, they bedecke themſelues with Scarffes, Ribons, and Laces, hanged all ouer with golde Rynges, precious ſtones, and other Jewelles: this doen, they tye about either legge twentie or fourtie belles with riche hande-kercheefes in their handes, and ſomtymes laied a croſſe ouer their ſhoulders and neckes, borrowed for the moſte parte of their pretie Mopſies and loouyng Beſſies for buſſyng them in the darcke. Thus all thinges ſette in order, haue they their Hobbie horſes, Dragōs, and other Antiques, together with their baudie Pipers, and thunderyng Drommers, to ſtrike vp the Deuilles Daunce withall, then marche theſe Heathen companie towardes the Churche and Churche-yarde, their Pipers pipyng, their Drommers thonderyng, their ſtumppes dauncyng, their Belles iynglyng, their handkercheſes ſwyngyng about their heades like madmen, their Hobbie horſes, and other Monſters ſkirmiſhyng amongeſt the throng: and in this ſorte they goe to the Churche, (though the Miniſter bee at Praier or Preachyng) dauncyng and ſwingyng their handkercheefes ouer their heades, in the Churche, like Deuilles incarnate, with ſuche a confuſed noiſe, that no man can heare his owne voice. Then the fooliſhe people, they looke, they ſtare, they laugh, they fleere, and mount upon formes and pewes, to ſee theſe goodly pageauntes, ſolemnized in this ſort. Then after this, aboute the Churche they goe againe and againe, and ſo forthe into the Churche yarde, where they have commonly their Sommer haules, their Bowers, Arbours, and banquettyng houſes ſet vp, wherein they feaſte, banquet, and daunce all that daie, and (peraduenture) all that night too. And thus theſe terreſtrial furies ſpend their Sabbaoth daie.

"Then for the further innoblyng of this honorable Lurdane (Lorde I ſhould ſaye) they have alſo certaine papers, wherein is paynted ſome babblerie or other, of Imagerie worke, and theſe they call my Lord of Miſrules badges, theſe thei geue to euery one, that will geue money for thē to maintaine them in this their Heathenrie, Diuelrie, Whoredome, Dronkenneſſe, Pride, and what not. And who will not ſhewe

himſelfe buxome to them, and geue thē money for theſe the Deuilles Cognizaunces, they ſhall be mocked, and flouted at ſhamefully. And ſo aſſotted are ſome that they not onely giue them money, to maintaine their abhomination withall, but alſo weare their Badges and Cognizances in their Hattes, or Cappes openly.

"An other ſorte of fantaſticall fooles, bring to theſe Helhoundes (the lorde of Miſrule and his complices) ſome bread: ſome good Ale: ſome newe Cheeſe, ſome olde Cheeſe, ſome Cuſtardes, ſome Cakes, ſome Flaunes, ſome Tartes, ſome Creame, ſome Meate, ſome one thing, ſome an other: but if they knewe that as often as they bring any to the maintenaunce of theſe execrable paſtymes, they offer Sacrifice to the Deuill and Sathanas, they would repent, and withdrawe their handes, whiche God graunt they maie."

[Among the Loſeley Papers, printed by Kempe in 1836, are ſeveral relating to George Ferrers, of St. Albans, Herts, who was Lord of Miſrule to Edward VI. Ferrers, in this official capacity, compoſed a variety of maſques and interludes, which are no longer known to exiſt, and he is alſo the author of one or two of the legends in the "Mirror for Magiſtrates," of which Mr. Kempe, by an overſight, deſcribes him as the *principal* writer. Ferrers received his appointment at Chriſtmas, 1551, and although his literary performances as Lord of Miſrule ſeem to have periſhed, a good deal of valuable correſpondence illuſtrative of his functions and proceedings is inſerted in Mr. Kempe's volume from the originals at Loſeley. There is one ſingularly intereſting letter in this ſeries, in which Ferrers narrates the manner of his entry into London in 1551, and the propoſed devices for the ſame ceremony in the following year. "As towching my Introduction," he writes to Sir Thomas Cawarden, "whereas the laſt yeare my deviſe was to cum of oute of the mone, this yeare I imagine to cum oute of a place called *vaſtum vacuum*, the great waſte, as moche to ſaie as a place voide or emptie wthout the worlde, where is neither fier, ayre, nor earth; and that I have bene remayning there ſins the laſt yeare." He deſired to be attired in blue velvet, and he wiſhed, if poſſible, to be with the King on St. Stephen's Day before dinner. He had provided a man to play on a kettle-drum, with his boy, and another drummer with a fife, who were to be dreſſed like Turks; and ſo forth. There cannot, perhaps, be a more remarkable proof of the importance which was attached to theſe mummeries at Chriſtmas than the form, in which the warrants were drawn up for any arrangements connected with them; even the order for a fool's coat is ſigned by ſix of the Privy Council.

Henry Machyn notes in his "Diary" under January 4, 1551-2: "The iiij day of Januarii was mad a grett ſkaffold in chepe hard by the croſſe, *agaynſt the kynges lord of myſſrule cummyng from Grenwyche*; and [he] landyd at Towre warff, and with hym yonge knyghts and gentyllmen a gret nombur on hoſſe bake ſum in gownes and cotes and ch[a]ynes abowt ther nekes, and on the Towre hyll ther they went in order, furſt a ſtandard of yelow and grene ſylke with Saint G[e]orge, and then gonnes and ſkuybes (ſquibs) and trompets and bageſpypes,

and drouſſelars and flutes, and then a gret compeny all in yelow and gren, and docturs declaryng my lord grett, *and then the mores danſe* danſyng with a tabret," &c. In the Chriſtmas of 1553, it is recorded that Sheriff Maynard "had a lord of miſrule, and the mores danſſe, with a good compeny." This paſtime ſeems to have engaged the attention of the Diariſt, for he inſerts ſeveral entries under the ſame head in various years. The Sheriff's Lord met the King's Lord on the preſent occaſion, and on others, and the two joined in proceſſion through a portion of the City, till the King's Lord took leave of his brother-mome at Tower wharf by torch-light.

Machyn's deſcription of Sheriff Maynard's proceſſion with his Lord of Miſrule, in 1553, is too curious and pictureſque to be omitted. "The xvij day of Marche cam thrugh London, from Algatt, maſter Maynard, the ſhreyff of London, wyth a ſtandard and dromes, and after gyants boyth great and ſmalle, and theur hobe-horſſes, and after them the g . . . . ., and affter grett horſſes and men in cotes of velvet, with chains of gold a-bowt ther nekes, and men in harnes; and then the mores danſſe, and then mony mynſterels; and after came the ſergantes and yomen on horſſe-bake with rebyns of green and whyte abowtt ther nekes, and then my lo . . . . . late beyng lord of myſſrulle, rod gorgyuſly in cloth of gold, and with cheynes of gold abowt ys neke, with hand fulle of rynges of gret waluw, the which ſerjants rod in cotes of velvet with cheynes of gold; *and then com the dullo, and a ſawden,* and then a prieſt ſhreyffyng Jake-of-lent on horſſ-bake, and a doctor ys fezyſſyoun, and then Jake-of-lents wyff browght him ys feſſyſſyouns and bad ſave ys lyff, and he ſhuld give him a thowſand li. for ys labur; and then cam the carte with the wyrth hangyd with cloth of gold, and fulle of banners and mynſterels plahyng and ſyngyng."[1]

Machyn deſcribes a gorgeous Lord of Miſrule who rode through London in 1561, followed by an hundred gentlemen on horſeback, with gold chains; and Machyn ſays that my lord himſelf was "in clene complett harnes, gylt."][2]

The name only of the Lord of Miſrule is now remembered: The Lords of Miſrule in Colleges were preached againſt at Cambridge by the Puritans in the reign of James the Firſt, as inconſiſtent with a place of religious education and as a relict of the Pagan ritual.

[In the "Lincoln Articles," 1585, one is: "Whether your Miniſter

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[1 Sheriff Maynard, Machyn elſewhere tells us, kept a large eſtabliſhment. He was buried on the 12th Nov. 1557.]

[2] See Warton's "Obs. on the F. Q." vol. ii. p. 211. See alſo Fuller's "Church Hiſtory," 1655. "Hiſt. of Cambridge," p. 159. Life of Dr. Dee in Joan. Glaſtonienſis Chronica, ed. 1726, append. p. 502. Dugd. "Orig. Jurid." ed. 1671, pp. 154, 156, 247, 285.

Fuller, in his "Good Thoughts in Worſe Times," 1647, p. 139, tells us: "Some *ſixty yeares ſince*, in the Univerſity of Cambridge, it was ſolemnly debated betwixt *the Heads* to debarre young ſchollers of that liberty allowed them in Chriſtmas, as inconſiſtent with the Diſcipline of Students. But ſome grave Governors mentioned the good uſe thereof, becauſe thereby, in twelve days, they more diſcover the diſpoſitions of Scholars than in twelve moneths before."

or Churchwardens have ſuffred any Lorde of miſrule, or ſommer Lords, or Ladies or any diſguiſed perſon in Chriſtmas, or at Maigames, or morris dancers or at any other time, to come unreverently into the churchyard, and there to daunce or play any unſemely part with ſcoffs, ieſtes, wanton geſtures, or ribald talk, namely in the time of common praier?"

An entertaining account of this annual buffoonery at the Inns of Court is given in "Noctes Templariæ," 1599.[1] I muſt beg leave to refer the reader to this work, as the narrative is too long for tranſcription, and would ſcarcely bear curtailment.

A Chriſtmas Prince or *King* acquired as early as Henry the Eighth's time, a contemptuous ſignification, for in a letter of 1537 the Curate of St. Margaret's, Lothbury, writing to a correſpondent at Plymouth, ſays, that the people made no more of God than if he had been "a Chriſtmas King."

Churchyard, in the "Lamentacion of Freyndſhypp," a ballad printed about 1565, ſays:

> "Men are ſo uſed theſe dayes wyth wordes,
> They take them but for jeſtes and boordes,
> That Chriſtmas Lordes were wonte to ſpeke."

Guilpin, in his "Skialetheia," 1598, figures a man aſſuming lofty airs, and maintaining a diſdainful ſilence—

> "Thinks ſcorne to ſpeake, eſpecially now ſince
> H' hath beene *a player to a Chriſtmas prince*."]

"If we compare," ſays Prynne,[2] "our Bacchanalian Chriſtmaſſes and New Years Tides with theſe Saturnalia and Feaſts of Janus, we ſhall finde ſuch near affinitye betweene them both in regard of time (they being both in the end of December and on the firſt of January) and in their manner of ſolemnizing (both of them being ſpent in revelling, epicuriſme, wantoneſſe, idleneſſe, dancing, drinking, Stage-plaies, Maſques, and carnall Pompe and Jollity), that wee muſt needes conclude the one to be but the very ape or iſſue of the other. Hence Polydor Virgil affirmes in expreſſe tearmes that our Chriſtmas Lords of Miſrule (which cuſtom, ſaith he, is chiefly obſerved in England) together with dancing, Maſques, Mummeries, Stage-playes, and ſuch other Chriſtmaſs diſorders now in uſe with Chriſtians, were derived from theſe Roman Saturnalia and Bacchanalian Feſtivals; which (concludes he) ſhould cauſe all pious Chriſtians eternally to abominate them."

In Scotland, where the Reformation took a more ſevere and gloomy turn than in England, the *Abbot of Unreaſon*, as he was called, with other feſtive characters, was thought worthy to be ſuppreſſed by the

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[1] Inſerted in Mr. Manning's "Memoirs of Sir Benjamin Ruddyerd," 1841.]

[2] "Hiſtrio-Maſtix," 1633, p. 757.

Legiſlature as early as 1555. [Jamieſon ſeems to have thought, however, that the abolition of theſe ſports was due rather to the exceſſes perpetrated in connexion with them than to the Reformation. Perhaps this may be conſidered almoſt as a diſtinction without a difference.]

This Abbot of Miſrule, or Unreaſon, appears to have borne much reſemblance to the *Abbas Stultorum*, who preſided over the Feaſt of Fools in France. At Rodez, the capital of the Province of Rovergne in France, they had an *Abbé de la Malgouverné*, who correſponds exactly with our Abbot of Miſrule.[1]

In a tract of 1651,[2] Old Chriſtmas is introduced deſcribing the former annual feſtivities of the ſeaſon as follows: "After dinner we aroſe from the Boord and ſate by the Fire, where the Harth was imbrodered all over with *roaſted Apples*, piping hot, expecting a Bole of Ale for a cooler, which immediately was transformed into Lamb-wool. After which we diſcourſed merily, without either prophaneſs or obſcenity; ſome went to Cards; others ſang Carols and pleaſant Songs (ſuitable to the times); then the poor labouring Hinds and Maid-ſervants, with the Plow-boys, went nimbly to dancing; the poor toyling wretches being glad of my Company, becauſe they had little or no ſport at all till I came amongſt them; and therefore they ſkipped and leaped for joy, ſinging a Carol to the tune of Hey,

> 'Let's dance and ſing, and make good cheer,
> For Chriſtmaſs comes but once a year.'

"Thus at active Games and Gambols of *Hot-cockles*, *Shooing the Wild Mare*, and the like harmleſs ſports, ſome part of the tedious Night was ſpent, and early in the morning I took my leave of them, promiſing they ſhould have my preſence again the next 25th of December."

Another account of the Chriſtmas Gambols occurs in "Batt upon Batt," 1694, p. 5:

> "Our Batt can *dance*, play at *high Jinks with Dice*,
> At any primitive, orthodoxal Vice.
> *Shooing the wild Mare*, *tumbling the young Wenches*,
> *Drinking all Night*, and ſleeping on the Benches.
> Shew me a man can *ſhuffle fair and cut*,
> Yet always *have three Trays in hand at Putt*:
> Shew me a man can *turn up Noddy* ſtill,
> And *deal himſelf three Fives too* when he will:
> Conclude with *one and thirty*, *and a Pair*,
> Never fail *Ten in ſtock*, and yet play fair,
> If Batt be not that Wight, I loſe my aim."

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[1] See Du Tilliot, "Memoire de la Fete des Fous," p. 22. [For further information reſpecting the uſage as followed in France, conſult Carpentier, "Suppl. Gloſs. Du Cange," tom. i. p. 7, *v.* Abbas Lætitiæ. See alſo, ibid. *v.* Charavaritum, p. 923.]

[2] "The Vindication of Chriſtmas, or his Twelve Yeares Obſervations on the Times."

Stafford[1] ſays, they [certain deluded men] "make me call to mind an old Chriſtmas Gambole, contrived with a Thred, which being faſtened to ſome Beame, hath at the nether end of it a ſticke, at the one end of which is tied a Candle, and at the other end an Apple; ſo that when a Man comes to bite at the Apple, the Candle burnes his noſe. The Application is as eaſy as the Trick common."

[In 1682 appeared "The Chriſtmas Ordinary, a private Show; wherein is expreſſed the jovial Freedom of that Feſtival: *as it was acted at a Gentleman's Houſe among other Revels*, by W. R. Maſter of Arts."[2]]

2. Fool Plough and Sword Dance.

In "Dives and Pauper," 1493, among ſuperſtitions cenſured we find the following: "*ledyng of the ploughe aboute the fire as for gode begynnyng of the yere, that they ſhulde fare the better alle the yere followyng.*" In Bale's "Yet a Courſe at the Romyſhe Foxe," 1542, the author [declares]: "than ought my lorde (Bonner) to ſuffre the ſame ſelfe ponnyſhment *for not ſenſing the plowgheſs on Plowgh Monday.*"

In the Churchwardens' Accounts of St. Margaret's, Weſtminſter, 1494, is the following: "Item of the Brotherhood of Rynſyvale for the *plowgere* £0 4*s.* 0*d.*" In ſimilar accounts for Wigtoft, Lincolnſhire, 1575, is "Receid of Wyll^m^. Clarke & John Waytt, of the *plougadrin* £1 0*s.* 0*d.*" There is a cuſtom in this neighbourhood of *the ploughmen parading on Plow Monday;* but what little they collect is applied wholly to feaſting themſelves. They put themſelves *in groteſque habits, with ribands*, &c. [It appears that the "ſign," on which the plough uſed on theſe occaſions ſtood, was charged to the pariſh ſixteenpence or thereabout, in the reign of Edward VI.][3]

There was a light in many churches called the *plow light*, maintained by old and young perſons who were huſbandmen, before ſome image; who on Plough Monday had a feaſt, and went about with a plough, and ſome dancers to ſupport it.[4]

This pageant or dance, as uſed at preſent, ſeems a compoſition made up of the gleaning of ſeveral obſolete cuſtoms, followed anciently, here and elſewhere, on this and the like feſtive occaſions.

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[1] "Niobe," 1611, p. 107.

[2] Another enumeration of the feſtive ſports of this ſeaſon occurs in a poem, entitled "Chriſtmas," l. 285.]

[3] Stukeley's "Itinerary," p. 19.

[4] Blomefield's "Norfolk," vol. iv. p. 287. In the Churchwardens' Accounts of Heybridge near Malden, Eſſex, is the following account, "Item receyved of the gadryng of the *White Plowe* £0 1*s.* 3*d.*" To which this note is affixed: "Q. does this mean Plough Monday; on which the Country People come and dance and make a gathering as on May-Day?"

In the North of England there is a cuſtom uſed at or about this time, which, as will be ſeen, was anciently obſerved alſo in the beginning of Lent. The Fool Plough goes about, a pageant that conſiſts of a number of *ſword dancers dragging a Plough*, with muſic, and one, ſometimes two, in very ſtrange attire; the Beſſy, in the groteſque habit of an old woman, and the Fool, almoſt covered with ſkins, a hairy cap on, and the tail of ſome animal hanging from his back. The office of one of theſe characters, in which he is very aſſiduous, is to go about rattling a box amongſt the ſpectators of the dance, in which he receives their little donations.

It is alſo called the *fond Plough*, aliter the *white Plough*, ſo denominated becauſe the gallant young men that compoſe it appear to be dreſſed in their ſhirts (without coat or waiſtcoat) upon which great numbers of ribbands folded into roſes are looſely ſtitched on. It appears to be a very airy habit at this cold ſeaſon, but they have on warm waiſtcoats under it. Hutchinſon,[1] ſpeaking of the dreſs of the ſword-dancers at Chriſtmas, adds: "Others, in the ſame kind of gay attire, draw about a Plough, called the *Stot* Plough, and, when they receive the gift, make the exclamation *Largeſs!* but if not requited at any houſe for their appearance, they draw the Plough through the Pavement and raiſe the ground of the front in furrows. I have ſeen twenty men in the yoke of one Plough." He concludes thus: "The Stot-plough has been conceived by ſome to have no other derivation than a mere rural triumph, the plough having ceaſed from its labour."

In Tuſſer's "Huſbandry," 1580, under the Account of the Ploughman's Feaſt Days are the following lines:

> "Plough Munday, next after that Twelf-tide is paſt,
> Bids out with the plough; the worſt huſband is laſt:
> If Plowman get hatchet, or whip to the ſkrene,
> Maids loſeth their cocke, if no water be ſeen:"

which are thus explained in [Hilman's] "Tuſſer Redivivus," 1710: "After Chriſtmas (which formerly, during the twelve days, was a time of very little work) every gentleman feaſted the farmers, and every farmer their ſervants and taſk men. *Plough Monday* puts them in mind of their buſineſs. In the morning the men and the maid ſervants ſtrive who ſhall ſhow their diligence in riſing earlieſt. If the ploughman can get his whip, his plough-ſtaff, hatchet, or anything that he wants in the field, by the fire-ſide, before the maid hath got her kettle on, then the maid loſeth her Shrove-tide cock, and it wholly belongs to the men. Thus did our forefathers ſtrive to allure youth to their duty, and provided them innocent mirth as well as labour. On this Plough Monday they have a good ſupper and ſome ſtrong drink."

The Monday after Twelfth Day (as Coles tells us) was anciently called Plough Monday, when our Northern ploughmen begged plough-money to drink. He adds, "In ſome places if the ploughman (after

[1] "Hiſtory of Northumberland," vol. ii. *ad finem*, p. 18.

that day's work) come with his whip to the kitchen hatch, and cry 'cock in pot' before the maid can cry 'cock on the dunghill,' he gains a cock for Shrove Tuesday." Coles tells us also of an old custom, in some places, of "Farmers giving sharping Corn to their Smith at Christmas for *sharping plough irons*."

[There is a long and elaborate account in the "Book of Days" of this rustic festival, and in "Notes and Queries" for May 19, 1860, Cuthbert Bede alludes to the custom as then kept up in Huntingdonshire. It is still customary for the Lord Mayor of London to entertain the officers of the Corporation at a banquet on Plough Monday.][1]

The *Fool Plough* upon the Continent appears to have been used after the solemn service of Ash Wednesday was over. Hospinian gives a very particular account of it from Naogeorgus, and explains the origin of its name.[2]

It has been before remarked that in some places where this pageant is retained, the sword-dancers plough up the soil before any house at which they have exhibited and received no reward.[3]

In the "British Apollo," 1710, number 92, [the following explanation occurs:] "Plough Monday is a country phrase, and only used by peasants, because they generally used to meet together at some neighbourhood over a cup of ale, and feast themselves, as well to wish themselves a plentiful Harvest from the great Corn sown (as they call Wheat and Rye) as also to wish a God-speed to the Plough as soon as they begin to break the ground to sow Barley and other Corn, which they at that time make a Holiday to themselves *as a finishing stroke after Christmas*, which is their Master's holyday time, as Prentices in many places make it the same, appropriated by consent to revel amongst themselves."

Pegge, in the "Gentleman's Magazine" for December, 1762, informs us that "*Plough-Monday*, the Monday after Twelfth day, is when the labour of the Plough and the other rustic toils begin. On this day the young men yoke themselves and *draw a* PLOUGH *about* with Musick, and one or two persons, in antic dresses, like Jack-Puddings, go, from house to house, to gather money to drink. If you refuse them they plough up your dunghill. We call them in Derbyshire the Plough Bullocks."[4]

Macaulay[5] says: "On *Plow-Monday* I have taken notice of an *an-*

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[1] "Daily News," for Jan. 12, 1869.]

[2] Hospinian, "De Orig. Fest. Christ." p. 47; Googe's "Naogeorgus," 1570, p. 82; and Reed's "Shakespeare," vol. viii. p. 241.

[3] "Vocab. utriusque Juris," a Scot. J. C. in *v.* ARATRUM.

[4] Aubanus tells us of a similar one in Franconia on Ash Wednesday, when such young women, he says, as have frequented the dances throughout the year are gathered together by young men, and, instead of horses, are yoked to a plough, upon which a piper sits and plays: in this manner they are dragged into some river or pool. He suspects this to have been a kind of self-enjoined voluntary penance for not having abstained from their favourite diversion on holidays, contrary to the injunctions of the Church.

[5] "History of Claybrook," 1791, p. 128.

nual diſplay of MORRIS-DANCERS at Claybrook, who come from the neighbouring Villages of Sapcote and Sharnford."

In a marginal note to Roiley's "Poetical Relation of the Gleanings of the Idiotiſmes and Abſurdities of Miles Corbet Eſquire," 1646, p. 6, we are told that the Monday after Twelfth Day is called "*Plowlick Monday* by the Huſbandmen in Norfolk, becauſe *on that day they doe firſt begin to plough.*"[1]

Chriſtie[2] ſays: "The new year of the Perſians was opened with agricultural ceremonies (as is alſo the caſe with the Chineſe at the preſent day.)" [He adds:] "The Athenians (ſays Plutarch) celebrate three ſacred ploughings." "The Chineſe ploughing took place on the firſt day of their (ſolar) new year, (the ſame ceremony is practiſed in Tunquin, Cochin-China, and Siam) which, however, happened at an earlier ſeaſon than with the Greeks, *viz.* when the ſun entered the 15th degree of Aquarius; but the difference of ſeaſon need not be objected to, ſince we have obſerved that ſimilar rites were adopted by the antient Perſians, the beginning of whoſe year differed again from that of the Greeks and Chineſe; but all theſe ceremonies may be preſumed to have ſprung from the ſame ſource. The Grecian ploughing was perhaps at firſt but a civil inſtitution, although a myſtical meaning was afterwards attached to it."

Henry, in his "Hiſtory of Britain," ſays, "The Germans, and probably the Gauls and Britons, had a kind of martial Dance which was exhibited at every entertainment. This was performed by certain young men, who, by long practice, had acquired the art of dancing amongſt the ſharp points of ſwords and ſpears, with ſuch wonderful agility and gracefulneſs, that they gained great applauſe to themſelves, and gave great delight to the ſpectators."

Moreſin, who has been a moſt accurate obſerver of Popular Antiquities, mentions a Dance without Swords, in Scotland.[3]

In a Drama played by a ſet of "*Plow-Boys* or *Morris-Dancers*,"

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[1] Among the ancients the "Compitalia were Feaſts inſtituted, ſome ſay, by Tarquinius Priſcus, in the month of January, and celebrated by ſervants alone, *when their plowing was over.*" Sheridan's Perſius, edit. 1739, p. 67, note.

[2] "Inquiry into the Ancient Greek Game," 1801, p. 136.

[3] "Papatus," 1594, p. 160. I find a curious and very minute deſcription of the Sword Dance in Olaus Magnus. He tells us that the Northern Goths and Swedes have a ſport wherein they exerciſe their youth, conſiſting of *a Dance with Swords* in the following manner: firſt, with their ſwords ſheathed and erect in their hands, they dance in a triple round: then with their drawn ſwords held erect as before: afterwards, extending them from hand to hand, they lay hold of each other's hilts and points, and while they are wheeling more moderately round and changing their order, throw themſelves into the figure of a hexagon, which they call a roſe: but, preſently raiſing and drawing back their ſwords, they undo that figure, in order to form with them a four-ſquare roſe, that they may rebound over the head of each other. Laſtly, they dance rapidly backwards, and vehemently rattling the ſides of their ſwords together, conclude their ſport. Pipes, or ſongs (ſometimes both) direct the meaſure, which, at firſt, is ſlow, but increaſing afterwards, becomes a very quick one towards the concluſion.

[Douce had a very old cut repreſenting the Sword Dance, which, according to

in their ribbon dreſſes, with Swords, October 20, 1779, at Reveſby Abbey, Lincolnſhire, the aſſumed characters of the piece are different from thoſe of the more regular MORRIS, and they were accompanied by two men from Kirtley without any particular dreſſes, who ſang the ſong of Landlord and Tenant. The Dramatis perſonæ were; *Men*, The Fool and his five Sons, Pickle Herring, Blue Breeches, Pepper Breeches, Ginger Breeches, and John Allſpice: *Woman*, Cicely: with a Fidler or Maſter Muſick Man. In the Play itſelf the Hobby Horſe is not omitted:

> "We are come over the Mire and Moſs;
> We dance an Hobby Horſe;
> A Dragon you ſhall ſee,
> And a wild Worm for to flee.
> Still we are all brave jovial boys,
> And take delight in *Chriſtmas* toys."

[A Writer in the "Gentleman's Magazine" for May 1811, tells us that in the North Riding of Yorkſhire the Sword Dance is performed from St. Stephen's Day till New Year's Day. The Dancers uſually conſiſt of ſix youths dreſſed in white with ribbands, attended by a fidler, a youth with the name of 'Beſſey,' and alſo by one who perſonates a Doctor. They travel from village to village. One of the ſix youths acts the part of King in a kind of farce which conſiſts chiefly of ſinging and dancing, when the Beſſey interferes while they are making a hexagon with their ſwords, and is killed.

Mr. Brand was a frequent ſpectator of this Dance, which, in his time, was performed with few or no alterations in Northumberland and the adjoining counties: one difference however was obſervable in the Northern Sword Dancers, that when the Swords were formed into a figure, they laid them down upon the ground and danced round them.]

As to the Fool and Beſſy, they have probably been derived to us from the ancient Feſtival of Fools held on New Year's Day.[1] [*Beſs* was a common generic term for a female Tom-a-Bedlam.[2]]

Wallis[3] tells us, that the Saltatio armata of the Roman Militia on

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Park, was ſtill "performed (ſixty years ago) by the morris-dancers in the vicinage of Lincoln."] *

Olaus Magnus calls this a kind of gymnaſtic rite, in which the ignorant were ſucceſſively inſtructed by thoſe who were ſkilled in it: and thus it muſt have been preſerved and handed down to us.

[1] Concerning the Feaſt of Fools, ſee Du Cange, *v.* KALENDÆ, and Du Tilliot, "Memoire pour ſervir à l'Hiſtoire de la Fete des Foux," 1751, [As well as the preſent work under APRIL FOOLS' DAY.] Du Cange, *v.* CERVULA, Carpentier Supplem. ad Du Cange, *ibid.* and Delrio "Diſquiſit. Magic." L. iii. P. ii. Quæſt. 4. Sect. 5, p. 477. See alſo "Hoſpinian de Orig. Feſt. Chriſt." fol. 32 b. where the practice is mentioned nearly in the ſame words.

[2] See Lovelace's Poems, ed. 1864, p. 115, and note.]

[3] "Hiſtory of Northumberland," vol. ii. p. 28.

[* Note in a copy of Bourne and Brand's "Popular Antiquities," p. 176.]

their Feſtival Armiluſtrium, celebrated on the 19th of October, [was, in his time,] ſtill practiſed by the country people in this neighbourhood, on the annual Feſtivity of Chriſtmas, the Yule-tide of the Druids. "Young Men march from Village to Village, and from Houſe to Houſe, with Muſic before them, dreſſed in an antic attire, and before the veſtibulum or entrance of every houſe entertain the family with the Motus incompoſitus, the antic Dance, or Chorus Armatus, with Sword or Spears in their hands, erect and ſhining. This they call the *Sword Dance*. For their pains they are preſented with a ſmall gratuity in money, more or leſs, according to every houſeholder's ability: their gratitude is expreſſed by firing a gun. One of the company is diſtinguiſhed from the reſt by a more antic dreſs; a fox's ſkin generally ſerving him for a covering and ornament to his head, the tail hanging down his back. This droll figure is their chief or leader. He does not mingle in the dance."

There was anciently a profane ſport among the Heathens on the Kalends of January, when they uſed to roam about in diſguiſes, reſembling the figures of wild beaſts, of cattle, and of old women. The Chriſtians adopted this: Fauſtinus, the biſhop, inveighs againſt it with great warmth. They were wont to be covered with ſkins of cattle, and to put on the heads of beaſts, &c.

[Ihre[1] ſpeaks of the ſort of mummery practiſed in his time and before by the youth, who put on the forms of rams, and in that ſhape ran about moleſting paſſengers and others. He ſeems diſpoſed to identify this cuſtom with that deſcribed by other writers, in which a ſtag, inſtead of a ram, uſed to be counterfeited in the ſame way. Biſhop Fauſtinus[2] in his Sermon for the Kalends of January, aſks, whether any ſenſible perſon can credit, that people in their right minds could be found ſo ſilly as to put on the likeneſs of deer, while others dreſſed themſelves in the hides of cattle, others wore the heads of beaſts, and transformed themſelves ſo that they ceaſed to look like human beings. This was not peculiar to the Continent, but appears to have been practiſed among us formerly on more than one of the merry-makings ingrafted on the original holy feaſts of the early Chriſtian church.

Yawning for a Cheſhire Cheeſe was, as the "Spectator" for September 25, 1711, tells us, a Chriſtmas amuſement at that period.] A credible perſon born and brought up in a village not far from Bury St. Edmunds, in the county of Suffolk, informed [Mr. Brand] that, when he was a boy, there was a rural cuſtom there among the youths of *hunting owls* and *ſquirrels* on Chriſtmas Day. [Forby alludes to this now obſolete practice in his "Vocabulary of Eaſt Anglia, 1830."

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[1] Ihre "Gloſſarium Suio Gothicum," 1769, v. JUL.; Du Cange "Gloſs." Art. PELOTA.

[2] Sermo Kal. Jan.]

3. The Christmas Candle at St. John's College, Oxford.

This Candle uſed formerly to be burned at Chriſtmas in an ancient ſtone ſocket, upon which was engraved a figure of the Holy Lamb. It was in uſe during the twelve days of Chriſtmas, and ſtood on the public ſupper board. It was not, however, as appears from what follows, peculiar to St. John's. In the "Country Farmers' Catechiſm," 1703, 8vo. occurs this paſſage: "She ne'er has no fits, nor uſes no cold tea, as the 'Ladies Catechiſm' ſayes, but keeps her body in health with working all the week, and goes to church on Sundays: my daughter don't look with ſickly pale looks, like an unit Chriſtmas Candle; they don't eat oatmeal, lime, or aſhes, for pain at their ſtomachs; they don't ride on the fellows backs before they are twelve year old, nor lie on their own before they are fifteen, but look as freſh as new blown roſes, with their daily exerciſe, and ſtay till they are fit for huſbands before they have them."

4. The Christmas Tree.

A very intelligent writer in Willis's "Current Notes" for February, 1854, obſerves: "The Chriſtmas-tree has become a prevailing faſhion in England at this ſeaſon, and is by moſt perſons ſuppoſed to be derived from Germany: ſuch, however, is not the fact; the Chriſtmas-tree is from Egypt, and its origin dates from a period long antecedent to the Chriſtian era. The palm-tree is known to put forth a ſhoot every month, and a ſpray of this tree, with twelve ſhoots on it, was uſed in Egypt, at the time of the winter ſolſtice, as a ſymbol of the year completed. Egyptian aſſociations of a very early date ſtill mingle with the tradition and cuſtom of the Chriſtmas-tree; there are as many pyramids, as trees uſed in Germany, in the celebration of Chriſtmas by thoſe whoſe means do not admit of their purchaſing trees and the concomitant tapers. Theſe pyramids conſiſt of ſlight erections of ſlips of wood, arranged like a pyramidal *epergne*, covered with green paper, and decorated with feſtoons of paper-chain work, which flutters in the wind, and conſtitutes a make-believe foliage. This latter, however, is an innovation of modern days."

But the Chriſtmas-tree, notwithſtanding what has gone before, no doubt came to us from Germany directly, and is ſtill (1869) a flouriſhing inſtitution among us. It is uſually an evergreen decorated with lights, and alſo with preſents for the gueſts, the latter depending, of courſe, on the means or generoſity of the entertainer.

5. Waits.

The Editor of the "Privy Purſe Expenſes of Henry VIII." Sir Harris Nicolas, in a note to two entries, where the king makes a preſent to the waits of Canterbury in 1532, obſerves: "This is perhaps the earlieſt inſtance known of the uſe of the words, in the ſenſe of nocturnal muſicians, as Archdeacon Nares does not cite any older

authority than Beaumont and Fletcher. But in the firſt place, waits are mentioned as night-muſic in the Liber Niger of Edward IV., 1478; and ſecondly, neither of the alluſions in Henry's Privy Expenſes ſupports Nicolas's ſtatement, that the waits who attended the King at Canterbury performed by night. The reader may judge for himſelf:

"Itm̃ the xi daye (of October) paied to the waytes of Caunterbury in rewarde . . . . vij*s.* v*jd.*"

"Itm̃ the xix daye (of November) paied to the waytes at Caunterbery in rewarde . . . . xviij*s.* viij*d.*"

6. Hodening.

Mr. Buſhy, in his "Concert-Room Anecdotes," who is followed by Hone and Ambroſe Merton (in "Notes and Queries," for Dec. 17, 1859), or rather reprinted by them, gives an account of this uſage, which is merely another form of the "Mari Llwyd" already deſcribed.]

Decking Churches, Houſes, &c.

With Evergreens at Christmas.

"When *Roſemary* and *Bays*, the poet's crown,
Are bawl'd in frequent cries through all the town;
Then judge the feſtival of Chriſtmas near,
Chriſtmaſs, the joyous period of the year!
Now with bright *Holly* all the temples ſtrow,
With *Laurel* green, and ſacred Mistletoe."—Gay's *Trivia.*

THIS cuſtom too the Chriſtians appear to have copied from their Pagan anceſtors. Bourne[1] cites the Council of Bracara, Canon 73,[2] as forbidding Chriſtians to deck their Houſes with Bay leaves and green Boughs; but this extended only to their doing it at the ſame time with the Pagans.

[In the Roman Calendar, I find the following obſervation on Chriſtmas Eve: *Templa exornantur.*]

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[1] "Antiq. Vulg." p. 173.

[2] "Non liceat iniquas obſervantias agere Kalendarum et oeiis vacare Gentilibus, neque lauro, neque viriditate arborum cingere domos. Omnis enim hæc obſervatio Paganiſmi eſt."—Bracc. Can. 73. Inſtell. Prynne, in his Hiſtrio-Maſtix, p. 581, cites nearly the ſame words from the 73d Canon of the Concilium Antiſiodorenſe, in France, A.D. 614. In the ſame work, p. 21, he cites the Councils as forbidding the early Chriſtians "to decke up their houſes with lawrell, *yvie*, and greene boughes (as we uſe to doe in the Chriſtmaſs Seaſon)." Adding from "Ovid, Faſt." lib. iii.

"Hedera eſt gratiſſima Baccho."

Compare alſo Tertull. de Idol. cap. 15.

Among the annual diſburſements of St. Mary-at-Hill, London, I find the following entry: "Holme and ivy at Chriſtmas Eve, iiij*d.*" In the Churchwardens' Accounts of St. Laurence's pariſh, Reading, 1505, quoted by Coates, we read: "It. payed to Makrell for the holy buſh agayn Chriſtmas, ij*d.*" In the Accounts of St. Martin Outwich, London, 1524, is: "Item for holy and ivy at Chryſtmas, ij*d.* ob. —— 1525, Payd for holy and ivye at Chryſtmas, ij*d.*" In ſimilar accounts for St. Margaret Weſtminſter, 1647, we read: "Item, paid for *roſemarie and bayes* that was ſtuck about the church at Chriſtmas, 1*s.* 6*d.*"

Bourne cites an Oration of Gregory Nazianzen, which throws light upon the ancient rites of Chriſtmas Day. "Let us not," ſays he, "celebrate the feaſt after an earthly, but an heavenly manner; let not our doors be crowned; let not dancing be encouraged; let not the croſs-paths be adorned, the eyes fed, nor the ears delighted; let us not feaſt to exceſs, nor be drunk with wine."

"Trimmyng of the temples," ſays Polydore Vergil,[1] "with hangynges, floures, boughes, and garlondes, was taken of the heathen people, whiche decked their idols and houſes with ſuche array."

Chandler tells us, in his "Travels in Greece," that it is related where Druidiſm prevailed, *the houſes were decked with ever-greens in December*, that the ſylvan Spirits might repair to them, and remain unnipped with froſt and cold winds, until a milder ſeaſon had renewed the foliage of their darling abodes.

Stow, in his "Survey," ſays that, "againſt the Feaſt of Chriſtmas, every man's houſe, as alſo their pariſh churches, were decked with holme, ivy, bayes, and whatſoever the ſeaſon of the year afforded to be green. The Conduits and Standards in the ſtreets were likewiſe garniſhed: among the which I read that in the year 1444, by tempeſt of thunder and lightning, towards the morning of Candlemas Day, at the Leaden-hall, in Cornhill, a Standard of tree, being ſet up in the midſt of the pavement, faſt in the ground, nailed full of holme and ivie, for diſport of Chriſtmaſs to the people, was torne up and caſt downe by the malignant Spirit (as was thought), and the ſtones of the pavement all about were caſt in the ſtreets, and into divers houſes, ſo that the people were ſore aghaſt at the great tempeſts."

This illuſtrates the Spectator's obſervation, where he tells us that our forefathers looked into Nature with other eyes than we do now, and always aſcribed common natural effects to ſupernatural cauſes. It ſhould ſeem that this joy of the people at Chriſtmas was death to their infernal enemy. Envying their feſtal pleaſures, and owing them a grudge, he took this opportunity of ſpoiling their ſport.

In "Witts Recreations," 1640, occurs an epigram on "Chriſtmaſſe Ivy":

> "At Chriſtmaſſe men do alwayes ivy get,
> And in each corner of the houſe it ſet:

[1] "Langley's Abridg." fol. 100.

But why do they, then, uſe that *Bacchus* weed?
Becauſe they mean then *Bacchus*-like to feed."]

In Herbert's "Country Parſon," 1675, p. 56, the author tells us: "Our Parſon takes order that the church be ſwept and kept clean, without duſt or cobwebs, *and at great feſtivals ſtrawed and ſtuck with boughs*, and perfumed with incenſe."

A writer in the "Gentleman's Magazine" for 1765, conjectures that the ancient cuſtom of dreſſing Churches and Houſes at Chriſtmas with Laurel, Box, Holly, or Ivy, was in alluſion to many figurative expreſſions in the Prophets relative to Chriſt, *the Branch of Righteouſneſs*, &c., or that it was in remembrance of the Oratory of Wrythen Wands or Boughs, which was the firſt Chriſtian Church erected in Britain. Before we can admit either of theſe hypotheſes, the queſtion muſt be determined whether or not this Cuſtom did not prevail at this ſeaſon prior to the introduction of the Chriſtian Faith amongſt us.

Another writer in that Magazine for July, 1783, remarking on the ſame uſage, inquires, "May we refer the *Branches* (as well as the Palms on Palm Sunday) to this, 'And they cut down Branches and ſtrewed them in the way'?"

[Mrs. Joyce Jeffries, of Hereford and other places, in the time of Charles I. uſed, as her account-books ſhow, to have her pew in All Saints' Church, Hereford, dreſſed with flowers at Chriſtmas by the clerk's wife.[1] It is ſtill the univerſal practice to deck churches and private dwellings with holly at Chriſtmas, and the evergreen is uſually left till the end of February, or till Good Friday. In towns, the cuſtom is rather a mechanical habit, it is to be feared, than any genuine homage to a time-honoured obſervance.]

Bourne obſerves that this Cuſtom of adorning the Windows at this ſeaſon with Bay and Laurel, is but ſeldom uſed in the North; but in the South, particularly at our Univerſities, it is very common to deck not only the common windows of the town, but alſo the chapels of the colleges, with Branches of Laurel, which was uſed by the ancient Romans as the emblem of Peace, Joy, and Victory. In the Chriſtian ſenſe it may be applied to the Victory gained over the Powers of Darkneſs by the coming of Chriſt.

In "Round about our Coal Fire," [*circa* 1730], I find the following paſſage on this ſubject:—"The Rooms were embowered with Holly,[2] Ivy, *Cyprus*, Bays, Laurel, and Miſletoe, and a bouncing Chriſtmas Log in the Chimney."

In this Account the Cyprus is quite a new article. Indeed, I

[1 "Archæol." vol. xxxvii. p. 200.]

[2] From a Carol in praiſe of the Holly, temp. Hen. VI. in Harl. MS. 5396, it ſhould ſeem that *Holly* was uſed only to deck the inſide of houſes at Chriſtmas: while Ivy was uſed not only as a Vintner's Sign, but alſo among the evergreens at Funerals.

ſhould as ſoon have expected to have ſeen the *Yew* as the Cypreſs uſed on this joyful occaſion.[1]

[Vallancey, in his "Grammar of the Iriſh Language," obſerves: "The Miſletoe was ſacred to the Druids, becauſe not only its berries, but its leaves alſo, grow in cluſters of three united to one ſtock. The Chriſtian Iriſh hold the Scamroy, or Shamrock, ſacred in like manner, becauſe it has three leaves united to one ſtalk." A writer in Willis's "Current Notes" for Auguſt, 1852, ſays:—"The Gaelic name for this plant forms a ſingular link and clue to its real meaning; it is uile-ice, the miſtletoe, the *all-heal*—'lus ſior uaine a tharuingeas a bhith o phlannt eile, an EVER-GREEN tree that draws its exiſtence from another plant.' It evidently refers us to the Saxon Se Hælend, the Healer, the Saviour of mankind. The Saxon *mis-tel-tu* is a compound of three Sanſcrit words, viz. *Mas*, viſhnu (the Meſſiah): *tal*, a pit, (metaph. the womb): and *tu*, motion *to* or *from*. . . . . The ivy and miſtletoe being *ever-greens*, denote the everlaſting life through faith in the promiſed Meſſiah. Kiſſing under the miſtletoe has now loſt its import: its primary meaning is obvious. I believe the . . . . branch, Ezekiel viii. 17, refers to the miſtletoe, the *viſcum* in Virg. "Æneid." vi. 205; but the Hebrew ſignifies a branch not torn off, nor broken off, but *cut* from the tree."[2]

Aubrey ſays[3] that, in his time (1678) it was cuſtomary in ſeveral parts of Oxfordſhire "for the maidſervant to aſk the man for Ivy to dreſs the Houſe, and if the man denies, or neglects to fetch in Ivy, the maid ſteals aways a pair of his breeches, and nails them up to the gate in the yard, or highway."]

I am of opinion, although Gay mentions the MISLETOE among thoſe evergreens that were *put up in Churches*, it never entered thoſe ſacred edifices but by miſtake, or ignorance of the ſextons; for it was the heatheniſh and profane plant, as having been of ſuch diſtinction in the pagan rites of Druidiſm, and it therefore had its place aſſigned it in Kitchens, where it was hung up in great ſtate with its white berries, and whatever female chanced to ſtand under it, the young man preſent had a right or claimed one of ſaluting her, and of plucking off a berry at each kiſs. I have made many diligent inquiries after the truth of this. I learnt at Bath that it never came into the Churches there. An old Sexton at Teddington in Middleſex, informed me that ſome Miſletoe was once put up in the Church there, but was by the Clergyman immediately ordered to be taken away.

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[1] Coles, however, in his "Art of Simpling," 1656, p. 64, tells us, "In ſome places ſetting up of Holly, Ivy, Roſemary, Bayes, YEW, &c., *in Churches at Chriſtmaſs* is ſtill in uſe." The uſe of *Box* as well as Yew, "to decke up Houſes in Winter," is noticed in Parkinſon's "Garden of Flowers," &c., 1629, p. 606.

The cuſtom of Decking Churches at Chriſtmas is ſtill continued in [Devonſhire, as it was in Brand's day.]

[2] For a curious ſtory about the miſtletoe, ſee Willis's "Current Notes for May, 1853."]

[3] Thoms' "Anecd. and Trad." 1839, p. 81.]

Coles, ſpeaking of Miſletoe, ſays: "It is carryed many miles to ſet up in Houſes about Chriſtmas time, when it is adorned with a white gliſtering berry."

Stukeley[1] mentions the introduction of Miſletoe into York Cathedral on Chriſtmas Eve as a remain of Druidiſm. Speaking of the Winter Solſtice, our Chriſtmas, he ſays: "This was the moſt reſpectable feſtival of our Druids, called Yule-tide; when Miſletoe, which they called *All-heal*, was carried in their hands and laid on their altars, as an emblem of the ſalutiferous advent of Meſſiah. This Miſletoe they cut off the trees with their upright hatchets of braſs, called Celts, put upon the ends of their ſtaffs, which they carried in their hands. Innumerable are theſe inſtruments found all over the Britiſh Iſles.

"The cuſtom is ſtill preſerved in the North, and was lately at York: on the Eve of Chriſtmas-Day *they carry* MISLETOE *to the high Altar of the Cathedral and proclaim a public and univerſal liberty, pardon, and freedom to all ſorts of inferior and even wicked people at the gates of the city, towards the four quarters of Heaven.*"

Colbatch, in his Diſſertation concerning Miſletoe, 1720, which he ſtrongly recommends as a medicine very likely to ſubdue not only the Epilepſy, but all other convulſive diſorders, obſerves that this beautiful plant muſt have been deſigned by the Almighty "for further and more noble purpoſes than barely to feed thruſhes, or to be hung up ſuperſtitiouſly in Houſes to drive away evil Spirits."

He tells us alſo, that "the high veneration in which the Druids were anciently held by people of all ranks, proceeded in a great meaſure from the wonderful cures they wrought by means of the Miſletoe of the Oak: this tree being ſacred to them, but none ſo that had not the Miſletoe upon them."

With the Druids the Miſletoe of the Oak was every thing,[2] but Sir John endeavours to evince that that of the Crab, the Lime, the Pear, or any other Tree, is of equal virtue. This ſacred Epidendron is beautifully deſcribed by Virgil in the 6th Æneid.[3]

Mr. W. Williams tells us,[4] that "GUIDHEL, *Miſſeltoe*, a magical ſhrub, appears to be the *forbidden Tree in the middle of the Trees of Eden;* for in the Edda, the Miſſletoe is ſaid to be Balder's death, who yet periſhed through blindneſs and a woman."

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[1] "Medallic Hiſtory of Carauſius," book ii. pp. 163-4.

[2] The Miſletoe of the Oak, which is very rare, is vulgarly ſaid to be a cure for wind-ruptures in Children. The ſame authority aſſerts that the kind that is found upon the Apple is good for fits.

In the "Statis. Acc. of Scot." vol. xiii. p. 520, pariſh of Kiltarlity, Inverneſs, it is ſaid, "In Lovat's Garden are a great number of Standard Trees. *On two Standard Apple Trees here Miſtletoe grows, which is a very rare plant in this country.*"

[3] "Quale ſolet ſilvis brumali frigore *Viſcum*
Fronde virere nova, quod non ſua ſeminat Arbos,
Et croceo fœtu teretes circumdare truncos:
Talis erat ſpecies," &c.

[4] "Gent. Mag." for Feb. 1791.

Chriſtie[1] ſpeaks of the reſpect the Northern Nations entertained for the Miſletoe, and of the *Celts* and *Goths* being diſtinct in the inſtance of their *equally venerating the Miſletoe about the time of the year when the Sun approached the Winter Solſtice.*

He adds,[2] "We find by the alluſion of Virgil, who compared *the golden Bough in Infernis*, to the *Miſletoe*, that the *uſe of this plant was not unknown in the religious ceremonies of the antients, particularly the Greeks*, of whoſe poets he was the acknowledged imitator."

Yule Doughs, Mince-Pies, Chriſtmas Paſties, and Plum-Porridge.

"Come guard this night the Chriſtmas-Pie
That the Thiefe, though ne'r ſo ſlie,
With his fleſh hooks don't come nie
To catch it;

From him, who all alone ſits there,
Having his eyes ſtill in his eare,
And a deale of nightly feare
To watch it."
Herrick.

"Let Chriſtmas boaſt her cuſtomary treat,
A mixture ſtrange of ſuet, currants, meat,
Where various taſtes combine, the greaſy and the ſweet."
Oxford Sauſage, p. 22.

THE YULE-DOUGH, or Dow,[3] was a kind of Baby, or little Image of Paſte, which our Bakers uſed formerly to bake at this ſeaſon, and preſent to their cuſtomers, in the ſame manner as the Chandlers gave Chriſtmas Candles.

They are called *Yule Cakes* in the county of Durham. I find in the Roman Calendar that at Rome, on the vigil of the Nativity, *Sweet*

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[1] "Enquiry into the Antient Greek Game," 1801, p. 129, Second Diſſert.

[2] Ibid. p. 131.

[3] *Dough* or *Dow*, is vulgarly uſed in the North for a little cake, though it properly ſignifies a maſs of flour tempered with water, ſalt, and yeaſt, and kneaded fit for baking. It is derived, as Junius tells us, from the Dutch *Deeg*, which comes from the Theoſtican *thihen*, to grow bigger, or *riſe*, as the bakers term it. [The ſailors call pudding *dough*, but pronounce it *duff*.]

Du Cange, "Gloſs." *v.* PANIS NATALITIUS. Ihre, "Gloſſar. Suio. Goth." vol. i. p. 1009. Du Cange ſays: "PANIS NATALITIUS, cujuſmodi fieri ſolet in die Natalis Domini, et præberi Dominis a prædiorum conductoribus, in quibuſdam Provinciis, qui ex farina delicatiori, ovis et lacte confici ſolent: *Cuignets* appellant Picardi, quod in *cuneorum* varias ſpecies efformentur."

Meats were preſented to the Fathers in the Vatican, and that all kinds of *little Images* (no doubt of *paſte*) were to be found at the confectioners' ſhops.

There is the greateſt probability that we have had hence both our Yule-doughs, Plum-porridge, and Mince-pies, the latter of which are ſtill in common uſe at this ſeaſon. The *Yule-dough* has perhaps been intended for an image of the Child Jeſus, with the Virgin Mary. It is now, if I miſtake not, pretty generally laid aſide, or at moſt retained only by children.[1]

In Sheppard's "Epigrams," 1651, Mince [or Minced] Pies are called *Shrid*-pies.

Epig. 19.

"*Chriſtmaſſe Day.*

"No matter for Plomb-porridge, or *Shrid*-pies,
Or a whole Oxe offered in ſacrifice
To Comus, not to Chriſt," &c.

[In Dekker's "Warres, Warres, Warres," 1628,] ſign. C. 4, theſe Pies are called "*Minched* Pies."

Minced Pies are thus mentioned in "The Religion of the Hypocritical Preſbyterians in meeter," 1661:

"Three Chriſtmaſs or Minc'd Pies, all very fair,
Methought they had this Motto, 'Though they flir
And preach us down, *ſub pondere creſcit virtus.*'"

At Ripon, on Chriſtmas Eve, the Grocers [uſed in 1790 to ſend] each of their cuſtomers a pound, or half a pound, of currants and raiſins to make a Chriſtmas Pudding.[2]

Lewis,[3] ſpeaking of the Enthuſiaſts in the grand Rebellion, tells us, that under the cenſure of lewd cuſtoms they include all ſorts of public ſports, exerciſes, and recreations, how innocent ſoever. Nay, the poor Roſemary and Bays,[4] and *Chriſtmas Pye*, is made an abomination.

[Scogin, in the edition of his "Jeſts," publiſhed in 1626, is made on his death-bed to ſay: "Maſters, I tell you all that ſtand about mee, if I might live to eate a Chriſtmaſſe pye, I care not if I dye by and by after: for Chriſtmaſſe pyes be good meat."

Both *plum-porridge* and Chriſtmas pies are noticed in the following paſſage in Nedham's "Hiſtory of the Rebellion," 1661:—

"All plums the prophet's ſons defy,
And ſpice-broths are too hot;
Treaſon's in a December pye,
And death within the pot.

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[1] Jonſon in his "Maſque of Chriſtmas" [printed in his "Works,"] 1616, has introduced "Minced-Pye" and "Babie-Cake," who act their parts in the drama.

[2] "Gent. Mag." for Auguſt, 1790. See "Ephemeris, ſive Diarium Hiſt." &c. Francof. 1590.

[3] "Engliſh Preſbyterian Eloquence," 1720, p. 17.

[4] "My Diſh of Chaſtity with Roſemary and Bays." Anciently many Diſhes were ſerved up with this Garniture during the ſeaſon of Chriſtmas. See Reed's "Shakeſpeare," vol. xxi. p. 344.

Chriſtmas, farewell; thy days I fear
And merry days are done:
So they may keep feaſts all the year,
Our Saviour ſhall have none.

Gone are thoſe golden days of yore,
When Chriſtmaſs was a high day:
Whoſe ſports we now ſhall ſee no more;
'Tis turn'd into Good Friday."]

Selden thought that the Coffin of our Chriſtmas Pies, in ſhape long, is in imitation of the *Cratch*, i. e. the manger wherein the infant Jeſus was laid. [This has been pointed out already.]

In Fletcher's poem ſtyled "Chriſtmas Day," we find the ingredients and ſhape of the Chriſtmas Pye.

"Chriſt-maſs? give me my beads: the word implies
A plot, by its ingredients, beef and pyes.
The cloyſter'd ſteaks with ſalt and pepper lye
Like Nunnes with patches in a monaſtrie.
Prophaneneſs in a conclave? Nay, much more,
Idolatrie in cruſt! Babylon's whore
Rak'd from the grave, and bak'd by hanches, then
Serv'd up in *Coffins* to unholy men;
Defil'd, with ſuperſtition, like the Gentiles
Of old, that worſhip'd onions, roots, and lentiles!"[1]

[Miſſon[2] deſcribes the compoſition of a Chriſtmas-paſty as follows: "In every family they make at Chriſtmas a famous pie, which they call *a Chriſtmas pie*. The making of this is a great ſcience; it is a learned medley of *neats'-tongue*, the *brawn of a chicken*, eggs, ſugar, currants, citron and orange-peel, various ſorts of ſpice, &c."

In the "Gentleman's Magazine" for December, 1733, is an eſſay on "Chriſtmas Pye," in which the author tells us: "That this diſh is moſt in vogue at this time of year, ſome think is owing to the barrenneſs of the ſeaſon, and the ſcarcity of fruit and milk to make tarts, cuſtards, and other deſſerts; this being a compound that furniſhes a deſſert itſelf. But I rather think it bears a religious kind of relation to the feſtivity from whence it takes its name. Our tables are always ſet out with this diſh juſt at the time and probably for the ſame reaſon that our windows are adorned with Ivy. I am the more confirmed in this opinion from the zealous oppoſition it meets with from the Quakers, who diſtinguiſh their feaſts by *an heretical ſort of pudding known by their name*, and inveigh againſt Chriſtmas Pye as an invention of the ſcarlet whore of Babylon, an hodge-podge of ſuperſtition, popery, the devil, and all his works.

"The famous Bickerſtaff roſe up againſt ſuch as would cut out the clergy from having any ſhare in it. 'The Chriſtmaſs Pye,' ſays he, 'is in its own nature a kind of conſecrated cake, and a badge of diſtinction, and yet 'tis often forbidden to the Druid of the family. Strange! that a ſirloin of beef, whether boiled or roaſted, when entire,

[1] "Ex Otio Negotium," &c. 1656, p. 114.]
[2] "Travels in England," p. 322.]

is expoſed to his utmoſt depredations and inciſions: but if minced into ſmall pieces, and toſſed up with plums and ſugar, changes its property, and forſooth is meat for his maſter.' Thus with a becoming zeal he defends the chaplains of noblemen in particular, and the clergy in general, who it ſeems were debarred, under pretence that a ſweet tooth and a liquoriſh palate are inconſiſtent with the ſanctity of their character."

In the North of England, *a Gooſe* is always the chief ingredient in the compoſition of a Chriſtmas Pye. Ramſay, in his "Elegy on Lucky Wood,"[1] tells us, that among other baits by which the good ale-wife drew cuſtomers to her houſe, ſhe never failed to tempt them at Chriſtmas with *a Gooſe-pye.*

> "Than ay at *Yule* whene'er we came,
> *A bra' Gooſe Pye,*
> And was na that a good Belly baum?
> Nane dare deny."

[In the "Gentleman's Magazine" for May, 1811, it is ſaid to have been cuſtomary to diſtribute gooſe-pies (*i. e.* Chriſtmas paſties made with gooſe), on St. Stephen's Day (Dec. 26) among the poorer people in parts of Yorkſhire, and of thoſe which were baked for this occaſion to reſerve one till Candlemas.]

We have never been witneſſes, ſays Johnſon in his "Life of Butler," of animoſities excited by the uſe of Minced Pies and Plumb-porridge, nor ſeen with what abhorrence thoſe who could eat them at all other times of the year, would ſhrink from them in December.

In "Round about our Coal-Fire" [*circâ* 1730] I find the following account of the uſual diet and drink of this ſeaſon, with other curious particulars:

"An Engliſh Gentleman at the opening of the great day, *i. e.* on Chriſtmaſs Day in the morning, had all his tenants and neighbours entered his Hall by day-break. The ſtrong beer was broached, and the black jacks went plentifully about with toaſt, ſugar, nutmegg, and good Cheſhire cheeſe. The Hackin[2] (the great ſauſage) muſt be boiled by day-break, or elſe two young men muſt take the maiden (*i. e.* the cook,) by the arms, and run her round the market-place till ſhe is aſhamed of her lazineſs.

"In Chriſtmas Holidays, the tables were all ſpread from the firſt to the laſt; the ſirloins of beef, the minced pies, the plumb-porridge, the capons, turkeys, geeſe, and plumb-puddings, were all brought upon the board: every one eat heartily, and was welcome, which gave riſe to the proverb, 'Merry in the hall when beards wag all.'[3]"

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[1] "Poems," 1721, p. 31.

[2] "A *Hackin.* Lucanica. A. S. ȝehacco8. Fleɼc. Farcimen; and ȝehæcca. Farcimentum," Ray's "Gloſs. Northan" *in v.* ["*Hackin*, a large ſort of ſauſage, being a portion of the cheer provided for Chriſtmas feſtivities, from to *hack* or chop; *hackſtock* being ſtill a chopping-block in the Scotiſh dialect."—Nares' *Gloſſ.* 1859, *in v.*]

[3] Memorandum. I dined at the Chaplain's table at St. James's on Chriſtmas

[Braithwaite, in his "Rules for the Houſe of an Earle" (*circâ* 1640) laments the expenditure of money which would have been better laid out in the good old ſubſtantial fare, upon confectionery. He ſays: "I have knowen that the fineſt confectionary ſhoppe in Bearbinder Lane and the Blacke Fryers muſt be ſought into for all kindes of conſerved, preſerved, and candied fruictes, and flowers, the chardge of a banquet arriſing to as great a ſumme of monye as would have kept a good houſe all Chriſtemas, wherin ſhould have been great diſhes filled with great peeces of Beefe, veale, Swanne, Veniſon, Capons, and ſuch like Engliſh meates."

In Yorkſhire (Cleveland) the children eat, at the preſent ſeaſon, according to Mr. Atkinſon, "a kind of gingerbread baked in large and thick cakes, or flat loaves," called *Pepper-cakes*. They are alſo uſual at the birth of a child. "One of theſe cakes," ſays Mr. A., "is provided, and a cheeſe; the latter is on a large platter, or diſh, and the pepper-cake upon it. The cutting of the Chriſtmas cheeſe is done by the maſter of the houſe on Chriſtmas Eve, and is a ceremony not to be lightly omitted. All comers to the houſe are invited to partake of the pepper-cake and Chriſtmas cheeſe."]

"Poor Robin" for 1677, notes the feſtive doings of Chriſtmas as follows:

"Now grocer's trade
Is in requeſt,
For Plums and Spices
Of the beſt.

Good cheer doth with
This month agree,
And dainty chaps
Muſt ſweetned be.

Mirth and gladneſs
Doth abound,
And ſtrong beer in
Each houſe is found.

Minc'd Pies, roaſt Beef
With other cheer
And feaſting, doth
Conclude the year."[1]

[It was anciently believed that a child born on a Chriſtmas-day,

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Day, 1801, and partook of the firſt thing ſerved up and eaten on that feſtival at table, *i. e.* a tureen full of rich luſcious plum-porridge. I do not know that the cuſtom is anywhere elſe retained.

[1] They are likewiſe alluded to in King's "Art of Cookery," p. 75:

"At Chriſtmas time—
Then if you wou'd ſend up the Brawner's Head,
Sweet Roſemary and Bays around it ſpread;
His foaming tuſks let ſome large Pippin grace,
Or, 'midſt theſe thundring ſpears an Orange place;
Sauce, like himſelf, offenſive to its foes,
The roguiſh Muſtard, dang'rous to the noſe.
Sack, and the well-ſpic'd Hippocras the wine
Waſſail the bowl with antient ribbands fine,
Porridge with Plumbs, and Turkeys with the chine."

At Ripon, on Chriſtmas Day, the ſinging boys come into the church with large baſkets full of red Apples, with a ſprig of Roſemary ſtuck in each, which they preſent to all the Congregation, and generally have a return made them of 2*d.* 4*d.* or 6*d.* according to the quality of the lady or gentleman.*

* "Gent. Mag." for Auguſt 1790.

when that day fell on a Sunday, would be very fortunate. A MS. in the Bodleian has this paſſage:

> "And what chyld on that day boorn be,
> Of gret worſcheyp ſchall he be."

Mr. Thomas Wright, in his "Eſſays," 1846, ſays: "It is ſtill an article of popular faith in Scotland, that perſons born at Chriſtmas and on Good Friday, have more power of communicating with ſpirits and hobgoblins than other people," and quotes Scott's "Marmion" for an illuſtration, ſo far at leaſt as Chriſtmas is concerned.]

The Miniſter of Montroſe tells us:[1] "At Chriſtmas and the New Year, the opulent Burghers begin to feaſt with their friends, and go a round of viſits, which takes up the ſpace of many weeks. Upon ſuch occaſions, the graveſt is expected to be merry and to join in a cheerful ſong."

[It is difficult to know whether the following paſſage from Fletcher's Drama of the "Pilgrim," 1621, is to be interpreted literally—I ſhould preſume *not:*

> "*Alphonſo.* Away with him!
> Fling him i' th' hay-mow,—let him lie a-mellowing;
> *He ſtinks of Muſcadel like an Engliſh Chriſtmas.*"]

St. Stephen's Day.

(*Dec.* 26.)

[AMONG the "Receipts and Diſburſements of the Canons of St. Mary, in Huntingdon,"[2] 1517, we have the following entry: "Item, for letting our horſes blede in Chryſtmaſſe weke, iiij*d.*"]

Hoſpinian quotes a ſuperſtitious notion from Naogeorgus that it is good to gallop horſes till they are all over in a ſweat, and then bleed them, on St. Stephen's Day, to prevent their having any diſorders for the enſuing year.[3]

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[1] "Statiſtical Account of Scotland," vol. v. p. 48.

[2] "Nichols's Illuſtr." 1797, p. 294.

[3] Hoſpinian "De Orig. Feſt. Chriſtianor." fol. 160:

> "Then followeth Saint Stephens Day, whereon doth every man
> His Horſes jaunt and courſe abrode, as ſwiftly as he can,
> Until they doe extreemely ſweate, and than they let them blood,
> For this being done upon this day, they ſay doth do them good,
> And keepes them from all maladies and ſickneſſe through the yeare,
> As if that Steven any time tooke charge of Horſes heare."
>
> *Popiſh Kingdome*, fol. 45.

[Mr. Brand alſo quotes under this head Hildebrandus "De Diebus Feſtis," SS. Antiquitat. Epitome, p. 33.]

In Tuſſer's "Huſbandry," 1580, under December, are the following lines:

> "Yer Chriſtmas be paſſed, *let Horſſe be let blood,*
> For manie a purpoſe it doth them much good:
> The Day of S. Steeven, old fathers did uſe,
> If that do miſlike thee, ſome other day chuſe."[1]

[The following is from Copley's "Wits, Fits, and Fancies, 1595:" "On S. Stevens Day it is the cuſtome for all horſes to be let bloud and drench'd. A gentleman being (that morning) demaunded whether it pleaſed him to have his horſe let bloud and drencht, according to the faſhion? He anſwered [with a poor quibble on the well-known malady among horſes (the *farcin*, or equine ſcrofula)] No, ſirra, my horſe is not diſeaſed of the *faſhions*."]

Douce ſays the practice of bleeding Horſes on this day is extremely ancient, and appears to have been brought into this country by the Danes.[2]

Aubrey in the "Remains of Gentiliſme," MS. Lanſd. Brit. Mus. 226, ſays: "On St. Stephen's Day the Farrier came conſtantly and blouded all our Cart-horſes."

[I take it to have been nothing more than one of thoſe meaningleſs jingles, which occur in old charms and ſuperſtitious rhymes, which is mentioned by Aubrey[3] under this head. He obſerves: "When the bread was put into the oven, they prayed to God and Saint Stephen to ſend them a juſt batch and an even."

In "Notes and Queries" for Dec. 1859, Mr. J. Gough Nichols printed a curious letter from Robert Heyricke, Alderman of Leiceſter, to Sir William Heyricke, of Wood-ſtreet, London, his brother, and uncle of the poet, dated from Leiceſter, 2 Jan. 1614-15. Here the writer refers to the cuſtom of holding up hands and ſpoons at a Chriſtmas merry-making in remembrance of thoſe who were abſent. His words are: "And the ſame day [St. Stephen's Day] we were buſy wth holldding up hands and ſpoones to yow, owt of porredge and pyes, to the remembraunce of yowre g^{t} lyberality of frute and ſpice, which God ſend yow long lyffe to contynew, for of that day we have not myſſed anny St. Steven this 47 yeare to have as many gaſ[tes] as my howſe woolld holld, I thank God for yt." In a letter written on the following St. Stephen's-day (Dec. 26, 1615) the worthy alderman again touches on this now forgotten uſage of holding up the hands and ſpoons for friends at a diſtance.]

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[1] On which is this Note in "Tuſſer Redivivus," 1710: "About Chriſtmas is a very proper time to bleed Horſes in, for then they are commonly at houſe, then Spring comes on, the Sun being now come back from the Winter Solſtice, and there are three or four days of reſt, and if it be upon St. Stephen's Day, it is not the worſe, ſeeing there are with it three days of reſt, or at leaſt two."

[2] He refers us to Olai Wormii "Faſti Danici," lib. 2, cap. 19.

[3] Rem. of Gentiliſm and Judaiſm (Thoms' "Anecd. and Trad." 1839, p. 88.)]

Biſhop Hall[1] ſays: "On St. Stephen's Day bleſſings are implored upon paſtures."

Among the Finns, upon St. Stephen's Day, a piece of money, or a bit of ſilver muſt be thrown into the trough out of which the Horſes drink, by every one that wiſhes to proſper.[2]

St. John the Evangeliſt.

(*Dec.* 27.)

"Nexte John the ſonne of Zebedee hath his appoynted Day,
Who once by cruell Tyraunts will, conſtrayned was they ſay
Strong poyſon up to drinke, therefore the Papiſtes doe beleeve
That whoſo puts their truſt in him, no poyſon them can greeve.
The wine beſide that halowed is, in worſhip of his name,
The Prieſtes doe give the people that bring money for the ſame.
And after with the ſelfe ſame wine are little manchets made
Agaynſt the boyſtrous winter ſtormes, and ſundrie ſuch like trade.
The men upon this ſolemne day, do take this holy wine
To make them ſtrong, ſo do the maydes to make them faire and fine."
The Popiſh Kingdome, fol. 45.

THE cuſtom of giving wine on the Day of St. John the Evangeliſt has been already noticed under St. Stephen's Day.

[It appears[3] that the common people in the Moray pariſh of Duffus, uſed to] "celebrate (perhaps without ever thinking of the origin of the practice) ST. JOHN'S DAY, *St. Stephen's Day*, *Chriſtmas Day*, &c. by aſſembling in large companies to play at foot-ball, and to dance and make merry. That horror at the name of *Holidays* which was once a characteriſtic of the Puritans and *true blue* Preſbyterians, never took poſſeſſion of them."

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[1] "Triumphs of Rome," p. 58.

[2] See *ſuprâ* under "Yule Dough," &c.]

[3] "Stat. Acc. of Scotland," vol. viii. p. 399; pariſh of Duffus, county of Moray.

Childermas, or Holy Innocents' Day.

THIS day is of moſt unlucky omen. None ever marries on a Childermas[1] Day.

[Forby, in his "Vocabulary," 1830, ſays that the day on which this feſtival falls was reckoned unlucky for the commencement of any work or taſk. "In the 'Spectator,' No. 7, we learn that the ſame notion of the weekly recurrence of this unlucky day was entertained at that time. The word itſelf is genuine Saxon, *childe maſſe dag*."

In Northamptonſhire, or ſome parts of it, this is known as *Dyzemas Day*. Miſs Baker obſerves: "A ſexagenarian, on the ſouthern ſide of the county, to whom I was indebted for the name, informed me that within his remembrance this day was kept as ſacred as the ſabbath, and it was conſidered very unlucky to commence any undertaking, or even to waſh on the ſame day of the week throughout the year, on which the anniverſary of this day laſt fell." But the latter notion is not peculiar to the county in queſtion. It is alſo current in the North of England and elſewhere. According to ſome authorities, the day is called Dyzeman's Day in the North.]

It appears from the "Paſton Letters,"[2] that the Coronation of Edward IV. was put off till the Monday, becauſe the preceding Sunday was Childermas Day.

[In the Statutes of the Collegiate Church of St. Mary Ottery, founded in 1337, is a direction, that none of the ſinging boys ſhall be ſuffered to proceed beyond the boundaries of the pariſh on Innocents' Day. It is certainly curious that in 1278, Archbiſhop Peckham iſſued an injunction to reſtrain the performance of ſervice by little girls (*parvulæ*) on this feſtival at Godſtow nunnery. Proceſſions of children on this day have been already noticed as forbidden by the proclamation of July 22nd, 1540. Strype, under 1582, mentions a riot in Finſbury, about Chriſtmas holidays, "by ſome looſe young men of the Inns of Chancery, one of whom, named Light, was eſpecially indicted for ſinging in the church, upon *Childermas Day*, Fallantida dilli, &c.—an idle looſe ſong then uſed." Naogeorgus, in the Fourth Book of his "Popiſh Kingdom," ſhows it to have been ſtill more extenſively practiſed.]

In "Sir John Oldcaſtle," 1600, act ii. ſc. 2, Murley objects to the

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[1] Childermas. cýðamæſſe ðæg. Sax. Childirmas-dai, in Wicklif's time. Childery-maſſe. Rob. Glouc.—"Gent. Mag." Jan. 1799.

Bourne tells us, chap. xviii. that "according to the Monks it was very unlucky to begin any work upon Childermas Day: and whatſoever day that falls on, whether on the Monday, Tueſday, or any other, nothing muſt be begun on that day through the year."

[2] Vol. i. p. 234.

rendezvous of the Wickliffites on a Friday: "Friday, quoth'a, a diſmal day; Childermas Day this year was Friday."

Gregory[1] obſerves that "It hath been a cuſtom, and yet is elſewhere, to whip up the children upon Innocents Day morning, that the memorie of Herods murder of the Innocents might ſtick the cloſer, and in a moderate proportion to act over the crueltie again in kinde."[2]

Melton, in his "Aſtrologaſter," 1620, p. 45, informs us it was formerly an article in the Creed of Popular Superſtition, that it was not lucky to put on a new ſuit, pare one's nails, or begin any thing on a Childermas Day.

Dugdale,[3] ſpeaking of the Chriſtmas feſtivities kept in Lincoln's Inn, cites an order dated 9th Hen. VIII. "that the KING OF COCKNEYS, on Childermaſs Day, ſhould ſit and have due ſervice; and that he and all his officers ſhould uſe honeſt manner and good order, without any waſte or deſtruction making in wine, brawn, chely, or other vitails: as alſo that he, and his marſhal, butler, and conſtable marſhal, ſhould have their lawful and honeſt commandments by delivery of the officers of Chriſtmas, and that the ſaid King of Cockneys, ne none of his officers medyl neither in the buttery, nor in the ſtuard of Chriſtmaſs his office, upon pain of 40*s.* for every ſuch medling. And laſtly, that *Jack Straw*, and all his adherents, ſhould be thenceforth utterly baniſht and no more to be uſed in this houſe, upon pain to forfeit, for every time, five pounds, to be levied on every Fellow happning to offend againſt this rule."

[Dufreſne, in a note to Clement Marot's cxxxvth Epigram, obſerves, that on Innocents[4] Day there uſed to be a cuſtom of ſlapping on the hinder parts any young folks who were ſurpriſed in bed on that morning, and occaſionally it proceeded further. But this practice had even then fallen into diſuſe. Douce cites a paſſage from a French book,[5] to ſhow that an odd ſpecies of burleſque was performed on this feſtival by ſome of the religious orders.]

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[1] "Poſthumous Works," 1649.

[2] See Cotgrave's "Dict." the "Diction. de Furetiere," and "Diction. de Trevoux," *v.* INNOCENTER.

[3] "Origines Juridiciales," p. 247.

[4] "INNOCENTES. Alluſion a un uſage pratiqué lors en France, ou les jeunes perſonnes qu'on pouvoit ſurprendre au lit le jour des Innocens, recevoient ſur le derriere quelques claques, & quelque fois un peu plus, quand les ſujet en valoient la peine. Cela ne ſe pratique plus aujourd'hui: nous ſommes bien plus ſages & plus reſervés que nos peres."

[5] "Voyageur à Paris," tom. ii. p. 21.

[St. Julian.

THERE were three or four ſaints of this name; but the beſt known was the ſaint, who is the ſuppoſed patron and protector of pilgrims and travellers. He is mentioned as ſuch in the "Kyng and the Hermyt:"

> "I have herd pore men call at morrow,
> Seynt Julyan ſend yem god harborow,
> When that they had nede."

In the "Ancren Riwle" (13th century) we have: "Surely they (the pilgrims) find St. Julian's inn, which way faring men diligently ſeek."

Chaucer had the familiar attribute of St. Julian before him, when he deſcribed his *Frankeleyn*, or country gentleman:

> "An houſholder, and that a grete, was he:
> Seint Julian he was in his contré."

"Simon the Leper," it is noted by Warton,[1] "at whoſe houſe our Saviour lodged in Bethany, is called in the Legends *Julian the good herborow*, and Biſhop of Bethpaze. In the Tale of Beryn, St. Julian is invoked to revenge a traveller, who had been traitorouſly uſed in his lodgings."

The Hiſtory of St. Julian is in the "Geſta Romanorum" and elſewhere. He was a knight, who found, on returning to his houſe one day, two perſons aſleep in his bed. He thought that his wife had been unfaithful to him, and immediately ſlew the ſuppoſed guilty pair, who turned out to be his father and mother, who had travelled from a diſtant land to ſee him. He thereupon founded a hoſpital for travellers: hence he acquired the name of *Hoſpitator*, or the *gude herberjour*.]

[Saint Monday.

THIS does not belong to the Calendar, but is merely introduced here to notice, that it is ſo jocularly chriſtened by thoſe mechanics and others, who make Monday a *dies non* in a working ſenſe, not to ſay Tueſday. In fact, if we reckon in the new Saturday half-holiday (which is, however, rather, a revival ſlightly altered) cer-

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[1 "H. E. P." 1824, vol. iii. p. 278.]

tain claſſes of our operatives only keep ſtrictly to their work from Tueſday to Saturday at noon. In ſome parts of Yorkſhire, any day devoted to idleneſs is called *Cobbler's Monday*, from the fact that members of that vocation ſeldom ply their trade till the Tueſday; this is not confined to Yorkſhire, but is general, and applies to a few other crafts.]

END OF VOLUME THE FIRST.

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